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CHRONICLE

Bureau of American Republics.—The new building of the American Republics in Washington was dedicated on April 26, addresses being made by President Taft, Secretary Knox, Senator Root, Andrew Carnegie and the Mexican Ambassador, Señor de la Barra. President Taft and Mr. Carnegie jointly planted a "peace tree" in the patio, or courtyard, and the President referred to the dedication as the most important international event that Washington had witnessed in many years. The assemblage included his Eminence Cardinal Gibbons, the members of the Cabinet, Director Barrett, the foreign ambassadors and ministers with their staffs; Senators and Representatives, Bishop Harding, Protestant Episcopal Bishop of Washington, army and navy officers and members of the Supreme Court. The new building, where future Congresses of the American Republics will assemble, represents an expenditure of \$1,000,000, of which amount Andrew Carnegie contributed \$750,000 and the twenty-one American Republics the remainder. The International Bureau of Republics is an official diplomatic institution, whose object is to promote the interests of peace, commerce and friendship among the nations of the Western Hemisphere, and is maintained by the annual contributions made in proportion to their population by the twenty-one American Republics, including the United States. It is controlled by a governing board consisting of the diplomatic representatives in Washington of these American nations, and its affairs are administered by the

unanimous vote of the governing board. The director, therefore, is an international officer and has the rank of Envoy Extraordinary and Minister Plenipotentiary. The present director is the Hon. John Barrett, who has served some sixteen years in the diplomatic service of the United States.

Appointment of Gov. Hughes.—The President, by letter of April 22, tendered the appointment to the Supreme Court to Governor Charles E. Hughes, of New York. By letter of April 24 Governor Hughes accepted and the Senate promptly confirmed the nomination on May 2. In the President's letter to Governor Hughes he told him that as the Supreme Court would adjourn its hearings that week the person appointed would not be called upon to discharge any official functions until the opening of the October term on the second Monday in October and that, therefore, if Governor Hughes could accept he might continue to discharge his duties as Governor until his qualification on the day of the opening of the court in October next. This was a material factor in Governor Hughes' acceptance. Charles Evans Hughes, twice-elected Governor of New York, was born April 11, 1862, and will, therefore, become a member of the Supreme Court of the United States at the early age of forty-eight.

Indiana State Convention.—The Indiana State Convention adopted Governor Marshall's plan to indorse in the convention a candidate for the United States Senate to succeed Senator Beveridge. Thomas Taggart, ex-

chairman of the Democratic national committee, fought to have the nomination made by a State party primary, hoping thereby to have himself nominated, but the convention indorsed John W. Kern, the Democratic candidate for Vice-President of the United States in 1908. The platform favors immediate enactment of a pension law by Congress giving at least a dollar a day to Union Veterans of the Civil War; opposes all government subsidies; approves the income tax amendment, and favors an amendment to the Constitution providing for the election of United States Senators by direct vote of the people.

New Court of Customs Appeals.—The important newly-created court that will be the supreme tariff tribunal has organized and begins its work in Washington. The members of the Court of Customs Appeals are: Robert H. Montgomery, of Michigan, presiding judge; James Francis Smith, former Governor-General of the Philippines; William H. Hunt, quondam Governor of Porto Rico, and later United States District Judge at Helena, Mont.; Orion M. Barber, once State Auditor of Vermont, and Marion De Vries, who served in the Fifty-seventh Congress from California and later as a member of the United States Board of General Appraisers in New York City.

Trade With Philippines.—A marked increase in trade between the United States and the Philippine Islands is recorded since the removal of tariff duties on domestic merchandise. The Bureau of Statistics gives the value of merchandise shipped from the United States to the Philippines during the eight months ending February 28, last, as \$10,151,276, against \$6,871,764 in the like period of the preceeding year. The value of the imports from the Philippines was \$11,420,475 and \$7,070,132, respectively. This is an increase of about 55 per cent. in the total trade.

Porto Rican Delegates Here.—A delegation of Porto Ricans have come to Washington to urge the elimination of certain restrictive features in the Olmstead bill, conferring citizenship on Porto Ricans. The bill is now pending in Congress. The Party includes José de Diego, Speaker of the Porto Rican House of Delegates; Dr. J. C. Barbosa, member of the Executive Council and leader of the Republican party; Eduardo Georgetti, representing the Unionists; R. H. Todd, Mayor of San Juan and a member of the Republican National Committee; José C. Barbos, another member of the Republican party, and Santiago Iglesias, head of the Labor Federation in Porto Rico. They advocate collective citizenship for Porto Ricans, universal suffrage, and an elective senate.

Canada's Navy.—The debate on the second reading of the Naval Bill took up all of the sittings of the Canadian Senate on April 28. Senator Legris, Repentigny, one of

the Government supporters, opposed the bill, because Canada would thus assume a gigantic burden that would grow year by year and finally end by embroiling the country in war. Senator David defended Sir Wilfrid Laurier's bill because Canada was developing into a great country which must equip herself for defence. On April 29 another Government supporter, Senator Choquette, came out in opposition to the bill. He is the third Liberal in the Upper House to do so. He pleaded for a referendum on the subject, not now, but at the next general elections. He quoted from a number of French-Canadian Liberal organs in favor of the maintenance of the status quo. The defeat of the Naval Bill in the Senate, he said, did not involve the defeat of the Government. On April 30 Sir Wilfrid Laurier, in piloting through the House of Commons the estimates for the new Canadian Navy gave some highly interesting additional details of the Government's plans. The total expenditure authorized by the bill is \$3,676,500. The Government will soon call for tenders for the construction of the six torpedo destroyers and four cruisers in Canada. If the price is too high they will be built abroad. It is intended to provide for 422 recruits made up of 225 of the seaman class, 170 of the engine room rating and twenty-seven others. The rates paid for commanders, lieutenants, midshipmen, engineers, surgeons, seamen and engine room workers will be superior to those paid in the British navy and will approximate those paid in the United States navy.

Glace Bay Strike Ended.—The ten months' strike at the collieries of Glace Bay, Cape Breton Island, Nova Scotia, was happily ended on April 29. The conditions upon which the men return to work are those offered by Messrs. Plummer and Butler some time ago. There will be no recognition of the United Mine Workers, nor will the company receive any committee representing that organization, nor collect dues for it. The men will be taken back to work as speedily as it will be convenient for the company to provide houses for them. President Plummer, General Manager Butler, and Assistant D. H. McDougall were all pleased at the turn of events. But the head officers of the United Mine Workers are not at all pleased at the expenditure of \$750,000 since the strike was inaugurated, and it is expected that a thorough investigation of all the payments made will be ordered by President Lewis.

Great Britain.—The Prime Minister has given the country to understand that a general election must be looked for during the summer.—Mr. Balfour announces the decision of the Unionist Party to make the free admission of colonial wheat part of its plan of Tariff Reform. This is in accordance with Mr. Chamberlain's original scheme. It is welcomed by the Imperialists at home and in the colonies, but is not so acceptable to the English agricultural voters, who are the

backbone of the party. Lord Rosebery urges Unionists to unite exclusively on the constitutional question at the coming election and to leave the whole Tariff matter untouched until it shall have been reported on by a Royal Commission. Mr. Harold Cox gives the same advice, but at present it does not seem probable that they will be listened to, since it is absolutely necessary to have a new fiscal policy to oppose the new fiscal policy of the present government.—The total number of applicants at the new Labor Exchanges during February was 216,813; the vacancies filled were 12,628, about 6 per cent. The new applications in March were 126,119, which brought the number of applications actually pending to about 325,000. The vacancies filled were 20,395, about the same rate per cent. as in February.—The emigration to Canada is assuming considerable proportions, and the Tariff Reformers are making no little political capital out of it.

Australia.—Hon. Joseph Cook, Minister of Defence, attributes the victory of the Labor Party in the late Federal elections to popular resentment on account of the extraordinary legislation and the summary trials and heavy sentences of the Labor leaders, which were used to break the New South Wales coal strike. The late Deakin administration was favorable to the rights of the states and to the minimizing of Federal control. The Government, under Mr. Fisher, is inclined to centralization and proposed to create a Federal Court and a Federal Bank and otherwise to strengthen the Federal Government at the expense of the states. Tariff discrimination in favor of companies paying standard wages and insurance against unemployment will be part of its programme.

Indian Discontent.—The Hindus in British Columbia have made an appeal to their countrymen and to all native members of Councils regarding their status in Canada as subjects of the Empire. They hope to persuade the Gaekwar of Baroda, who will soon pass through Canada on his way to Europe to take up the matter with the Canadian Government. The Gaekwar is one of the few Indian princes to cause anxiety to the Imperial Government.

Irish News.—In spite of many promises, prophecies and threats Mr. Lloyd-George's Finance Bill, introduced April 29, 1909, became law April 29, 1910, substantially the same as when it first left the House of Commons and without any material concessions to Irish demands. Declaratory amendments were inserted to make clear that increment tax did not apply to increases of value in purely agricultural land; nor land tax to judicial tenancies created by the Irish land bills; and that transfers of trust property without a consideration were not subject to stamp duties. Mr. Balfour and later Lord Lansdowne in the Upper House taunted the Government with being forced by

Mr. Redmond into violating traditional policies, and the Unionist party are taking up the cry of: No Irish Domination. On the other hand Mr. Redmond is denounced for having swallowed his threat "Veto before the Budget or else—," sacrificed the financial interests of Ireland to shadowy promises and come under the domination of English Ministers. This will be Mr. O'Briens's election cry.—The bigots of Belfast University have not yet done with Scholastic Philosophy. Its principal opponent, Rt. Hon. Thos. Sinclair, having been elected Chairman of Convocation, proposed and carried a resolution against a separate lectureship or professorship in Scholastic Philosophy, or other recognition of denominationalism in the statutes of the University. The resolution does not bind the Senate, which has already sanctioned the Scholastic course.

French Elections.—The first ballot for the Chamber of Deputies on April 24 has resulted in the election of 357 out of 597 members. There will be a second ballot on May 8 in 231 districts, and the result of the nine elections in the French colonies is not yet known. The Conservatives have been badly treated in their former stronghold, the western departments. But the Radicals were not so fortunate in the vine-growing centre and south of France, where Socialism is seducing the peasants. In the Gard, a Mediterranean department in which M. de Ramel has hitherto been very popular, he was checkmated by a Socialist candidate and will have to face a second ballot. In Paris the general results are pretty much the same as in the previous elections of 1906. In the central districts of the city moderate candidates have won, while the outlying districts have elected Radicals and Socialists. Among the ministerial candidates defeated on the question of the parliamentary indemnity of fifteen thousand francs for each member are: MM. Dubief (Saône-et-Loire), Georges Gérald (Charente), Boutard (Haute-Vienne) and Vigouroux (Haute-Loire). At Carmaux in the Tarn, M. Jaurès, the Socialist leader, failed in the first ballot because his Catholic opponent, the Marquis de Solages, received more votes than was expected and some Socialist votes were cast for a third candidate. M. Millerand's defeat is attributed to his having acted as counsel for the notorious liquidator, Duez. At Roubaix, M. Jules Guesde, the revolutionary Socialist, is reelected. In the Rhône M. Francis de Pressensé, Socialist, is beaten. M. Delcassé, who was reported last week as having failed in the first ballot, has really been reelected Deputy for Foix by a small majority. Other well-known deputies reelected are: M. Piou, for Mende (Lorère); M. Aynard, for Rhône; the Count de Mun, for Finistère; M. Cochin, for Paris; M. Augagneur, Governor-General of Madagascar, for Lyons.

Passion Play at Oberammergau.—The dress rehearsal, which marks the opening of the Passion Play season in

the Bavarian village, is announced for May 11. Thus will the wood-carvers, sculptors and day laborers of the picturesque Alpine hamlet follow the traditions of their ancestors, who have produced the Passion Play every ten years since 1680, and previous to that irregularly as far back as 1633. There will be thirty performances this spring and summer, the first on May 16 and the last on Sept. 25. Sixty-three of the villagers have speaking parts in the play, and more than three hundred others will appear in the chorus and tableaux. The attendance at the play the coming summer is expected to break all records. Accommodations are assured, however, for all who will make Oberammergau a stopping place in their vacation itinerary. The theatre seats 4,200; there are twelve hotels and every householder in the village is ready to receive guests.

Election "Party Cries."—Political activities already aroused are a clear forecast of the heat that will prevail in next year's campaign preceding the election of a new Reichstag in Germany. Three questions will be discussed by the multitude of speakers preparing to take the field. The finance bill of last year, the electoral reform bill of this year, and the new commercial agreements which the Government means to propose to further Germany's export trade. The Social Democrat leaders have made known their purpose to renew their bitter attacks on all these measures and on the Centre party, which has been especially prominent in securing the legislation already enacted. Not to be taken unawares the Centrists have prepared and scattered broadcast a brochure: "An Answer to the Social-Democrats' War-Cries." Terse, catchy presentments of the party's stand on these matters, and telling replies to the stock-in-trade argument of the Socialists, make up its contents.

Fate of the Reform Bill Still Doubtful.—Although the Electoral Reform Bill passed its second reading in the upper house, by the decisive vote of 140 to 94, its ultimate acceptance by the Landtag is by no means assured. The amendment proposed in the upper house by Graf von Oppersdorf of the Centre, in opposition to the government's plan to extend the limits of the three classes in districts numbering ten to twenty thousand inhabitants, was rejected. The matter will certainly come up anew in the final reading which the constitution provides must still be had in the house of representatives. And the opposition of the Centre to this feature of the act is so strong that they may unite with the other opponents of the measure and defeat the entire bill. This second reading in the upper house is practically final, custom making the third reading a mere formality. The bill now goes back to the lower house as reported from Committee and described in last week's chronicle.

May Day in Berlin.—Many of the demonstrations planned by Socialists of Berlin and its suburbs were

abandoned, because an order originating, it was said, with Minister of the Interior von Moltke, forbade open air assemblies in certain quarters of the city. *Vorwärts*, the chief organ of the party, commenting on this adds: "Workingmen will no doubt draw the only conclusion possible. They must fight on the open street for their rights to assemble where and when they please." The day passed off very quietly in the capital city.

Punished for Libel.—Some weeks ago *Simplicissimus*, a comic paper of the stamp of the Roman *Asino*, published a grossly-insulting caricature of the Bishop of Rottenburg. The editor was arraigned before the Criminal Court of Stuttgart and sentenced to two months' imprisonment, without the usual alternative of a fine. The public prosecutor affirmed the insult to be the gravest that could be hurled at one commissioned to watch over the purity of morals; Protestants, he added, had been the first to report the matter to him and to demand prosecution.

Labor Trouble in Germany.—A serious conflict of the builders' unions and their employers which has been threatening began when many of the building firms stopped work on their contracts on April 15. The unions had a sum of fifteen million marks at their disposal and were thought to be able to keep up the contest at least for six weeks. From the start public opinion was not in favor of the employers, who seem to have fought more against unionism than against the demands of the unions. Late telegrams say that in Berlin and Hamburg an understanding has been reached which is considered a victory for the unions and unionism. In other places the lockout continues, but victory seems assured to the unions. No excesses were committed.

The Vienna Reichsrath.—The government has at last won a complete victory. Late last week the upper house passed the bill approving the loan asked for by the ministry. The lower house had voted in favor of the bill earlier in the week. As stated in the Chronicle, the loan is to be negotiated to meet the expenses incurred during the Balkan trouble last spring and the Bosnia-Herzegovina annexation. In the budget discussion the Premier, Freiherr von Bienerth, expressed himself in a manner which has been widely approved. He declared that Austria's finances are not at all in the desperate straits, the inexplicable pessimism of many would have one believe. He added that a satisfactory settlement of the deficit was entirely possible. The agricultural and industrial development of the kingdom was most assuring and gave excellent promise for the future. He concluded his address by a vigorous protest against the charge that he was anti-Slav in sentiment, assuring his hearers that his one object was to promote legislation looking to the common good of the kingdom.

QUESTIONS OF THE DAY

A Poet's May-Dream.

The most transparent man among our poets was Lord Byron. "In law an infant and in years a boy," he blundered blindly and passionately through a brief life, not unaware of the bitter truth that "if thou give to thy soul her desires, she will make thee the laughing-stock of thine enemies." His resentment against the derision and the scoldings reacted in defiance which strove to out-laugh the laughers and to out-scold the scolders. He succeeded, but his success did not make him happy.

In the distant and eager days during the consulship of Plancus, when "Childe Harold" was our favorite poem, we thought Byron was a poet. Since then Lionel Johnson, and the school of poets which he represents, have shrunk from the vulgar display of muscle and brawn and the artless improvisation of Byron, calling him a rhetorician and no poet. There is something in the criticism. But what rhetoric it is! And sometimes the mood cries for rhetoric as well as for poetry. "That which we call a rose by any other name would smell as sweet." We are neither excusing Byron nor palliating his faults when we say that, like most transparently wicked men who endeavor to carry things off with a swaggering and ear-deafening violence, he had more honest worth than the writers whose respectability has been due to cold calculation and a cowardly desire to work injury without creating alarm. There is no need of posting warnings against Byron; he does that himself. He would pour vials of wrath on the Pecksniffian dramatists and novelists of to-day who pose ostentatiously as moral teachers in order to lull to rest the questionings of innocent and over-curious hearts and to offer sophistical defences for the prurient. The intellectual qualities of the headstrong young poet command respect. His common sense revolted against Shelley's atheism, and in the education of Jane Clairmont's daughter he showed sound judgment. The Catholic Church was the form of Christianity for which he had most respect. This, in itself, at a time when Englishmen were still dominated powerfully by Protestant views of Catholicism, indicates inherent mental vigor and energy. But perhaps this instinct for arriving at the truth is not so noticeable in anything he has written as in the few references which he makes to

"The Virgin Mother of the God-born Child."

Many of our non-Catholic poets have sung in praise of the Blessed Virgin, but none has conveyed the same impression of heart-felt sincerity in this respect as Byron. Wordsworth's tribute is beautiful, but one suspects him of merely trying an esthetic experiment. His famous sonnet may not prove subjective admiration for the Mother of God any more than his "Ode on the Intimations of Immortality" proves his belief in pre-existence.

In the Laocöonian and losing fight which he waged with the twin serpents of pride and animal passion Byron caught a few fleeting glimpses of a loveliness in the heavens and he bowed his head in reverence and holy awe. The attention is arrested by the phenomenon. For Byron is the last of our poets whom we might casually suspect of entertaining such a vision.

One of the tragedies of Byron's life—the earliest and the most calamitous—was the unworthiness of his mother. According to all accounts she was shallow, undisciplined and odious in all her relations as the mother of a sensitive and talented boy. Her attitude was one of extremes, one moment overburdening with passionate fondness unintelligible to a boy, and the next bitterly vindictive, cruel and unjust. It is a sad story and we need not go into details. If ever a boy needed the restraining hand of a wise mother it was Byron, and if ever a boy showed to the world the natural results of a training according to tantrums and fierce whims, it was Byron. Now and then he stops in his wild after-career to brood in a lonely room at night over his course and the terrible cost, and we catch regretful glances backward to those early days and hear sighs over "what might have been."

In those reveries and reconstructions we can see the poet drawing a picture of what, alas! his own mother was not, a picture of the mother who would have saved him shame and sorrow, kept his life unspoiled and fed the starved cravings of his young heart. What a picture of human excellence the poet would create for himself! The mother he would have should possess every beauty of mind and heart and soul and body that his poet's intuition could call forth. She should have that *laeta serietas*, the sweet seriousness, which Ausonius attributed to his mother, a union of qualities which drew unreserved affection while it inspired a tender and scrupulous fear. She should be wise to direct, swift to heal, gracious and fathomless in her love and delicately responsive to every changing hour and mood in the young life that owed itself to her. The poet's picture would be that of an ideal mother etched sharply in the acid of his own sore need. It is not cheap sentiment that leads us to see him thus remodeling the past. Which of us, that finds himself astray, does not have his day-dream in which he seeks to discover where the mistake began and how it might not have occurred?

We can see the poet rousing himself at length with the bitter thought that a man cannot choose his mother. But hold! One man, at least, has chosen his own mother. Even good Protestants, much more Christian than the poet, all, in fact, who hold that Christ is God and took human flesh from Mary to become man also, must be familiar with the thought that Christ chose His own mother. We can see the idea coming in all its force for the first time upon the musing poet. Christ chose His own mother! What a mother this must be! Not a human poet to fashion her forth, but God Himself; not the imperfect and broken gleams of earthly beauty, wherewith

as from weak colors to form an ideal picture, but the vast and countless types of all possible excellence in the Mind of God from which to choose; not helpless longing after vain ideals, but Omnipotence nodding to the possible to step forth into existence; not choosing the mother of a man, but the Mother of a God-man. Here were all the resources at hand for perfect and ideal womanhood and motherhood, and these resources were called into action in the creation of the Blessed Virgin Mary. If Christianity means anything it means at least all this.

We suspect Byron saw this truth more clearly than most of his Protestant contemporaries. In the midst of his excesses he could be logical, and Protestantism glories in being illogical. The poet had at least an intellectual conviction that the Blessed Virgin Mary must be the greatest of all the creatures of God, and he respected the Church that knew and always maintained her lofty prerogatives. This insight into the truth led him very near to the Church despite his vicious life and his association with Laodicean Englishmen and the immoral and unreligious elements of Italian political life. The Blessed Virgin is called in Catholic liturgy "the destroyer of heresy." For, if the splendor of the Mother is not allowed, the notion of the Son is sure to be contracted and erroneous. If the honor and high station of the Mother are recognized in all their inconceivable amplitude, the Son will only then receive His due and Catholics will not be glibed for superstitious practice and idolatrous devotions. Devotion to the Mother of God is the test of true Christianity; and, for all his waywardness, Byron came nearer the test than many more faultless poets. Whether his great sin was the rejection of light under the influence of unchecked passions, who can say?

JAMES J. DALY, S.J.

Catholics and Socialists.

Stating that the Socialist Mayor of Milwaukee carried a ward where Polish Catholics predominate, though the Democratic candidate was a Catholic and the Catholic Church condemns Socialism, the *Independent* asks: "Are they good Catholics? Are they Catholics at all? Are they counted as Catholics? Are they counted as Catholics in the census which gives that Church fourteen million members?" We do not vouch for its facts, but if the Polish voters are not counted as Catholics why does the *Independent* call them so? A Catholic is under no obligation to vote for a Catholic or a Democrat—the game of politics is no part of Catholic dogma—but if the *Independent* has rightly stated the Socialist Mayor's program, there is nothing to prevent a Catholic from voting for him.

Home rule, municipal ownership of gas, electric and ice plants; street sprinkling by street railway companies and a seat for every passenger on a three-cent fare; an eight-hour workday at union wages; taxing corporations on an equal basis with individuals and standardizing the

bread-loaf, are measures that may or may not be expedient, but they contain no menace to faith or morals. All this and much more in the same direction have been accomplished by Carl Lueger in Vienna, as shown in recent issues of *AMERICA*, and yet he was counted not only a "good Catholic" but the leader and inspirer of Catholic thought and action and the champion of Catholic interests throughout the Austrian empire. The Labor Party who recently won control of the Australian Federal Parliament included in their program state ownership of public utilities, but this did not prevent the Catholics from giving them united support.

The fact is that the word Socialism, with or without a capital S, is used in a bewildering variety of meanings, harmful, harmless and mixed. The essential creed of Marx and Lasalle, of Blanchford and Bebel—the core and vital principle of the Socialist movement—is unknown or unrealized by a large, probably the largest number of those who call themselves Socialists. These know or care nothing about collective ownership and control of the means of production or the materialistic evolution of man. They want an eight-hour day with higher wages and an old-age pension; or, when the charges of lighting, water and transit companies become too high and existing parties will not lower them, they want these utilities transferred to a management which promises to use them to better advantage for the public.

This is not Socialism. As was explained by Rev. M. P. Dowling, S. J., in the first number of *AMERICA*, municipal or national ownership of public utilities, income tax, inheritance tax and even single tax "are not really Socialistic nor even evidence of society drifting towards Socialism." These and kindred reforms were stated to be quite compatible with the existing social order; some of them exist under it, and "Socialism has no right to claim as its own whatever aims at the improvement of social conditions."

Its opponents too often play into its hands and give color to its claims. Socialism has a bad name which when correctly understood and rightly defined it richly deserves; but that is no reason for attaching it to schemes and policies, which its definition does not cover. This is a convenient and often successful political device, but it is not honest nor is it good politics in the long run. Increment or income tax, government ownership or control of public utilities, may or may not be advisable, or may be desirable in one set of circumstances and undesirable in another, but they are not Socialism. Should any one of them, after being denounced as Socialistic, work out satisfactorily genuine Socialism will know how to turn the denunciation to advantage. It can then say: Because this one measure which was branded with the red seal of Socialism, is good, therefore all the anathemas against Socialism are equally groundless and the whole socialistic program is also good and will make good,—*ab uno disce omnes*. Of course, the inference is unwarranted. The measures that Socialists hold up as

samples of their wares are not their own, but were fatuously presented to them by short-sighted opponents who thus enable them to repair a battered reputation and build upon it a genuine Socialistic edifice. Catholics as well as others, whether in Vienna, Milwaukee or Melbourne, have a right and often a duty to oppose schemes of reform, as unwise or inexpedient, but they have no right to declare them intrinsically and eternally wrong because of the character of their promoters, the dangers of innovation, or other extrinsic circumstances.

But Socialism proper is intrinsically wrong and no Catholic may sanction it. It has been said that it has had so many varying, and in some respects, contradictory presentations, that it is difficult to know what is and what is not Socialism. There is no difficulty. The expositions may vary but the underlying principle is always the same, namely: that the means of production are morally the property of the State and not of individuals; that such property in the hands of individuals, no matter how widely distributed, exploits the labor of others, and such exploitation is wrong. That is, the State must of right own and control lands and hands and brain, and private property, private enterprise and all that comes with them and from them, must of right be ended. The schemes to effect this end may differ, the philosophy of it may be variously phrased, but the end Socialism has in view is always this and no other. This is the Socialism which the Catholic Church condemns. If Poles or other voters of Milwaukee believe in this doctrine, they are not Catholics; if they do not believe in it, they may or may not be good Catholics, but they are not Socialists.

It is unnecessary to lay stress on the fact that the founders, exponents, propagators and leading advocates of Socialism have been and are, almost to a man, opponents of revealed religion and the Christian scheme of morality; that most of them not only have been and are materialists but they lay down the exclusion of a personal God, the deification of man and his materialistic evolution as the philosophic basis of their scheme; that they are immoral in their lives and teach the right of humanity to gratify lustful impulses unhindered. This alone, as Bishop Von Ketteler pointed out, precludes Catholics from joining them.

"They found national societies not in the interest of a nation but of a party," he said, "the first object of which is to combat Catholicism. We Catholics can have no share in an association which despises and attacks our faith. Deeply as I am interested in the welfare of the working classes and sympathizing to the depths of my soul with their claim for justice, I cannot express the sadness with which I see so excellent a cause turned by anti-religious fanaticism against the Catholic Church. As long as this is the case, I can only do my best to put Catholic workmen on their guard against those friends who hold out a helping hand and have not Christ with them; for they must infallibly fail." Showing that on

account of the passions of the human heart religion alone can save them and godless champions cannot help them, he warns Catholic workmen not to play with dangerous Socialistic eddies lest they be swept irresistibly into its atheistic current.

But were Socialism divested of immorality and infidelity—and this is logically impossible—it would still be condemned by the Catholic Church. She holds that society is normal when its constituent families own and control material things; that the right to hold and acquire property is not a civil accident, but is inherent in the individual prior to the State's existence, connected with the sense of right and wrong and involving definite moral obligations superior to ownership itself. The Church knows better than Marx, Lasalle or Bebel, the evils and loathsome abuses of modern society; she abominates them and combats them; but she also perceives things in their right proportion, and she will not sacrifice the fundamental to the accidental nor yield a permanent principle under the pressure of passing conditions. She sees that the evils of capitalism, as all other evils, are curable only by the right use of the human will, directed by reason and grace. She knows, while insisting on equality in spiritual things, that economic equality is impossible, that what man really needs is sufficiency and security, and that these are attainable only in a society of family organizations and divided ownership with their responsibilities, obligations, moral bonds and material advantages; and she also knows from her study of the human heart, that Collectivism, could Socialists establish it, would inevitably end in a worse form of private ownership in which the masterful would rule and the weak would be serfs.

The Catholic Church has labored for social reform since her birth; it has been the immediate object of all her activities; she has studied the ground in the light of reason, revelation and experience, and she has reached the conclusion that whatever assails the integrity of the Christian family, assails the laws of God and the rights and liberties of man. "The Christian family," says von Ketteler, "assures to the workman the best and most natural association, that which God has founded and without which none other avails. It preserves the workman from libertine excess in youth and age, while the love and thrift of a Christian wife enhance the value of his wage. Christian marriage, founded on the doctrine and grace of the Catholic Church, is of infinitely more importance in the solution of the labor question than all the projects of Socialistic societies."

If for no other reason the Catholic Church would condemn Socialism—the real Socialism of the master Socialists who formulate its creed, direct its propaganda, and are its sap and life—because the statocracy it aims at would dominate and destroy family life. Social reforms which aim at conserving the natural rights, whether to property or to freedom of action, of the family and the individual, she not only does not condemn

as Socialistic, but approves as the most practical preventive of Socialism. This is the view of Leo XIII in his encyclical on Labor; it is in accord with the Church's organized, persistent action for the promotion of social reforms and the uplifting of the masses until a false Reformation, the seed of Socialism, temporarily arrested her activities. How the Protestant revolt stopped the progress of true reform and bred the evils both of Capitalism and Socialism may form the subject of another paper.

M. KENNY, S.J.

That Dreadful Tail

The predicted passage of the earth through the tail of Halley's comet on the night of May 18 seems still to fill many anxious minds with dread. Its absolute harmlessness cannot, therefore, be emphasized too often, especially as unscrupulous "yellow" journals are continually even now going to the opposite extreme and frightening the imaginations of their readers with descriptions and pictures of what they say may possibly happen. These writers know better, and it is no excuse for them to say that their fearful pictures and headlines are retracted lower down in small type and in an obscure paragraph.

To what lengths such conscienceless writers may go is evidenced by the work of the infidel, Flammarion, who is regarded by the public as one of the greatest of living astronomers. He predicted that Halley's comet would bring about the end of the world by asphyxiating and poisoning every form of life, and he did this in such lurid terms that in several parts of Europe many poor people took their whole deposit out of the banks and spent it lavishly, wishing to have the benefit of it while they might before the world would be destroyed. Things went to such lengths that the government had to interfere and try to calm the public imagination by issuing innumerable printed pamphlets which showed the utter falseness of the prediction.

In addition, therefore, to the reasons given before, on April 16, for dismissing all possible apprehensions, that the head of the comet will not come within ten million miles of the earth, that the tenuity of the gas exceeds that of the best vacuum we can produce, and that all the astronomers of the world are delighted and consider it a most exceptional privilege to pass through the tail of a comet at all, it may be of service to examine a few of the direful cataclysms predicted by some of our magazines and newspapers.

One of these says that the enormous speed, forty-three miles a second, with which the tail will strike the earth's atmosphere, will cause such friction that the mass of the comet will be set on fire, just as shooting stars and meteorites are, and that this intense heat will kill everything on earth. While it is true that the speed mentioned will generate heat enough by the friction to vaporize any known substance, it is no less true that there will be very little to burn and that the minute solid or

gaseous particles, which constitute the tail of a comet, will certainly produce a less sum total of heat than the sparks that fly off an emery wheel when a tool is being ground. It is this reason that leads some astronomers to expect a brilliant display of celestial fireworks in the shape of shooting stars, while others again are not so confident that anything at all will be seen.

Another writer says that the outer layer of our atmosphere consists of hydrogen, because this is the lightest of all gases, and that this hydrogen will be set on fire and roast us to death. This prediction, however, rests on a false foundation, since on account of the law of the diffusion of gases and the never-resting winds no such layer can exist.

The poisonous cyanogen gas that is said to constitute the tail of Halley's comet can bear no proportion to the poisonous gases vomited forth continually into our atmosphere by our chemical industries all over the world, in spite of which careful scientific analysis has shown that the purity of our air is as great as it ever was.

Nor can the comet raise tides by drawing the water out of the oceans and flooding the continents. While the mass of a comet is not known accurately, we do know that it is less than one-millionth of the earth's. Our moon is one-eightieth as large as the earth, and as the tides it raises are beneficial rather than destructive, we see how harmless and how insignificant the cometary tides would be. Then, again, as the tide-raising force diminishes as the square of the distance, and as our least distance from the comet will be fifty times our distance from the moon, the diminutive cometary tides are again reduced 2,500 fold.

In fine, as at its last perihelion the comet's tail, though theoretically it ought to have been the longest, measured only about two million miles, it may not be long enough to reach the earth at all on the night of the dreaded passage, and all our fears, no less than our hopes, may be bootlessly shattered.

In accordance with the views expressed in the beginning of this paper, the government of the Philippine Islands, in order to quiet the probable fears of the natives, has given wide circulation to an article by Father George M. Zwack, S. J., Secretary of the Weather Bureau. It bears the title "The Return of Halley's Comet and Popular Apprehension." The writer shows very well that comets cannot be signs of God's wrath and presages of impending calamity, nor can they exert evil influences on the earth, nor can Halley's comet collide with the sun or the earth. *Nature* of April 14 praises the aforementioned pamphlet in these words:

"Reports from various countries emphasize the necessity for spreading sound knowledge concerning the comet. The suicide of a Hungarian farmer on account of Halley's comet is followed by a report from Odessa that in southern Russia there is a veritable popular terror, which is being exploited by unscrupulous persons for the purpose of obtaining money for special prayers, etc.,

from the ignorant natives. We welcome, therefore, a brochure received from the Manila Weather Bureau, in which Father Zwack carefully analyses the alleged sources of catastrophe, and shows how utterly puerile they are. Such brochures, if printed in the vernacular, would do a great deal towards allaying excitement, which otherwise may lead to serious trouble."

WILLIAM F. RIGGE, S.J.

Successful Reformatory Work

If the country is to be saved from the raids of an army of professional criminals, more diligent and more intelligent work must be done to reclaim juvenile offenders. If the present haphazard manner of looking after and restoring them to their place in society can be dignified with name of "method," where so much is left to capricious experimentation, certain weaknesses in that method have been already pointed out; yet the greatest flaw, which threatens to vitiate or nullify the earnest endeavors of any conscientious penologist has yet to be named. We speak of the staff of the institution. As no chain is stronger than its weakest link, so no correctional system is stronger than the personnel appointed to apply it and to watch over the details of its administration.

When one mentions politics he touches a tender spot in our public life, for almost every voter is satisfied that those who agree with him in politics are in the right, while those who disagree with him are hopelessly in the wrong. If, therefore, he is victorious at the polls, those who share his political righteousness should also share his triumph and enjoy the good things of the earth. Civil service regulations, it is true, have to a certain limited extent, checked an abuse which had waxed strong with eighty years of vigorous growth, but the principle of rewarding services by political appointments is too strongly entrenched in the Federal Government to be driven out of State affairs. And as almost anybody is competent to carry a key, and lock or unlock a door at fixed times, it follows that one reward of merit might be appointment to just that office—in a reformatory. Or, perhaps, some blockhead who has so failed at everything else that he has successfully demonstrated his unfitness for any position of trust or responsibility, is presented with the keys on the plea that where so much is amiss he will not make matters worse. A fine prospect, indeed, under such auspices, for the amendment of the young offender!

Col. Masten, who has thrown no little light on the subject, enters a protest wrung, it seems, from his own experience, against the practice of selecting bridewell guards from the ranks of earnest young rustics whose experience in reformatory work has been confined chiefly to teaching colts to "lead" and calves to drink out of a bucket. Such men are no match for youngsters whose wits have been sharpened by the file of city life.

It does not follow from our remarks that to be suc-

cessful in reformatory work one must be a genius, for a very clever man may fall far short of the ideal of a good teacher. He may be so dazzled by his own brilliancy that he may fail to discern the ill-success of all his attempts to teach, though his pupils, whether in a university or in a reformatory, may be painfully conscious that he is a failure.

In like manner, a pious and devoted man may be anything but a shining success in leading the young to the love and practice of what God commands. His good will may effect his personal sanctification, but it is no earnest that he can assist effectively in transforming a spiritual nondescript into a child of God. "Where there's a will there's a way" has no application when the "way" is concerned with the reclamation of unfortunates who are morally blighted, or with the wise guidance of those who are still free from vice or criminality.

In this world few are so placed that they need have no concern for the morrow or for the evening of life. A profession, therefore, in which the emoluments are so modest as to leave little after meeting everyday expenses does not appeal strongly to one whose energy and ability mark him out for success in reformatory work, for he must perforce seek a better market for his talents. The evil becomes more grievous if a turn of the political wheel of fortune suffices to interrupt or end his career in the midst of his usefulness. One or the other of these drawbacks has deprived the commonwealth of the services of many a promising worker in the cause of juvenile reform.

If great care is requisite in the selection of instructors and directors for average children, not less should be used in providing for the welfare of the less fortunate. Public funds and private alms for correctional work are in no little danger of being frittered away as truly as if they were tossed, coin after coin, into the depths of the sea. It would be an interesting occupation to figure out how much positive good has been accomplished during the past twenty years by funds which with generous prodigality have been devoted to the work of recalling wandering feet to the "strait way that leadeth to life." We are not disposed to consider money ill spent when it effects a moral uplift, but we think that much of it, with proper care, could be made productive of greater and more lasting results.

The Borstal Association, whose annual statement was recently noticed in AMERICA, seems to have weeded out many, if not all, of the objectionable features that mar or ruin reformatory work. This organization, whose success has won for it due recognition from the British Government, has to do with youths between sixteen and twenty-one years of age who have been convicted of an indictable offense. However, it makes a selection, for it aims to discipline those who hold out hope for reclamation. The "course of treatment," which is under constant governmental supervision, aims to instil into the youth in its care such habits of industry and thrift as

will keep them, on their release, from any anxiety to be taken again into custody. "For the most part they enter Borstal in an unpromising condition of mind and body, lumpy, slack, sometimes defiant, generally out of condition, and as a whole below the average of physique and intelligence of their class. They come out healthy, well set up, improved in manner, and in the great majority of cases anxious to show that they can work honestly and hard."

The work of the day begins at six o'clock with a full hour of gymnasium drill. From 7:30 a.m. to 12 m. and from 1:30 p.m. to 5:30 p.m. the boys are employed at various forms of manual labor including carpentry and other trades, gardening and general farm work. There is a night school for the more backward boys. There is a short chapel exercise with a brief instruction every evening. Lights are out at 8:30 p.m. The equipment includes ample arrangements for baths. The new arrival is placed in the ordinary grade, from which he can be promoted after five months' trial to the special grade, where he enjoys certain privileges. Misconduct sends him back to the ordinary grade. After release on parole from the institution the Borstal Society looks after the boy and sees that he is not driven by poverty to fresh violations of the law, exerts itself through agents to secure him suitable employment, and follows him until he has earned his full liberty.

This system which is handicapped by the gravity of the cases that it handles, has nevertheless proven so eminently successful that the number of its institutions is to be increased. The secret of its success is not far to seek. First, it has a method, a program, which has stood the test of time; secondly, it exercises extreme care in selecting every official connected with its reformatories; lastly, it does not attempt the impossible feat of remodeling and remaking defectives and degenerates whose minds or bodies were originally or have become hopelessly affected by disease or vice. Its record is its strongest argument with the charitable public and with the Government, for the year's work shows that sixty per cent. of the cases are "doing well."

H. J. SWIFT, S.J.

A Parallel and A Contrast

I

One hundred years ago good Queen Louisa of Prussia died. Her countrymen have lovingly enshrined her memory in their hearts. She well deserves their chivalrous homage. Wife of the brave but unsuccessful Frederick William III, seated on a throne undermined by civil dissensions and exposed to the attack of a conqueror before whom republics and monarchies had been swept away, queen of a broken and ruined people, exiled from palace and home, slandered and betrayed, she never for a moment lost heart in her country and her king.

Half a century before, Maria Theresa of Austria had roused the Magyars to unsheath their swords for their helpless queen and her child. Like the angel of a national resurrection Queen Louisa spoke words of encouragement and cheer to her despondent people. They heard and rallied round their sovereigns. The seed of national regeneration was sown. Louisa was not to see the ripened fruits of its golden harvest, and when she died, mourned by a whole people, the clouds had not entirely rolled away from the horizon, all the wounds of the fatherland had not been healed. But conquered Prussia was lifting up its head and dimly groping for the weakest link in its galling chain to snap it and rise.

"She slumbered: but it came—it came,

Her land's redeeming hour,

With the glad shout and signal flame

Sent on from tower to tower.

Fast through the realm a spirit moved—

'Twas hers, the lofty and the loved."

Defeated on the same day in the two great battles of Auerstädt and Jena (Oct. 14, 1806), Prussia lay prostrate at the feet of Napoleon. The conqueror entered Berlin in triumph. The work of Frederick the Great had vanished like a dream; the military supremacy of the German troops, so firmly established by Frederick at Rosbach and Torgau had disappeared. By the Treaty of Tilsit (July, 1807) Prussia cramped and blocked behind the Elbe was reduced to the rank of a second or even a third-rate power. A heavy war indemnity was imposed upon her. She had barely been able to preserve the Marches of Brandenburg, the cradle of her kings. Half her territory and population were gone. Saxony and Prussian Poland were ceded to the victor, and Napoleon seated his brother Jerome on the throne of the newly-created Kingdom of Westphalia.

But Louisa, Frederick William, and their people were to teach the world a noble lesson. A restoration almost unprecedented in history was to begin. The men were at hand to do the work. Every genuine son of the torn and bleeding fatherland shared in the glorious toil of rebuilding the fallen temple and strengthening its bulwarks. The great minister Stein reorganized the various branches of the Government, brought order out of chaos, began the work of popular and parliamentary government, broke down the wall of caste and privilege, abolished serfdom and thus bound the people more closely to the King. His work was ably continued by Chancellor Hardenberg. Gneisenau and Schnarnhorst reorganized the army disheartened by a long series of disasters, and prepared the troops who at Leipzig and Waterloo were to humble the victors of Jena and Auerstädt. The poet Arndt was ready to strike the stirring notes of his "Field Marshal's Song":

"Then sound, blaring trumpets! Hussars, charge
once more!

Ride, field marshal, ride, like the winds as they
roar!

To the Rhine, over Rhine, in your triumph advance!
Brave sword of our country, right on into France!"

William von Humboldt had begun a thorough educational reform, and, almost under the very folds of the invader's flag, the University of Berlin was founded in 1809. A breath of enthusiasm everywhere fanned the fires of patriotism, and the "Tugendbund" or "League of Virtue" found adherents in every palace and hamlet in the land. Besides Moritz Arndt, poets like Max Schenkendorff and Theodore Körner animated their countrymen with war lyrics whose strains sound like the roll of drums or the hoof beats of charging squadrons. Körner, in the flower of youth, when the iron notes of his "Sword-Song" yet trembled on his lips, was to lay down his young life on the altar of his country at Gadebusch, leaving a

"voice in his trumpet lays
To turn the flight,
And a guiding spirit for after days
Like a watch-fire's light."

Prussia's resurrection from ruin and disgrace is one of the most stirring events in history. The people that accomplished it were eminently great.

II

Such national restorations are not often seen. Few peoples have the power necessary to throw off the virus and the germ of decay when once that canker has deeply affected them. In strong contrast to this is the wonderful vitality and recuperative power of the Catholic Church. For that resurrection and restoration of a whole people, which we so justly admire in Prussia, is met at rare intervals only. It is, on the contrary, the normal condition of the Catholic Church and has come to be considered an ordinary occurrence, so often and so regularly has it taken place. Divine in her Origin and Founder, holy in the form of her Government, in her Sacraments and her End, the Church has her human element liable to the blunders, the vices and the crimes of sinful humanity. The nations amongst which she rears her altars are not proof against the attacks of passion. They may sink low, but if they listen to her they will rise again.

Physician, teacher, guide, the Catholic Church has a remedy for every disease of the mind and heart, a balm for every wound; for the volcanic fires of every passion she has refreshing dews and healing snows. Like the Tower of David her walls are hung with many a buckler and sword of celestial temper, and she knows what weapon to use in the hour of danger and need. For every heresy she brings forth a doctor. Arius attacks the Divinity of Christ; an Athanasius and a Hilary meet him in the lists. Nestorius proclaims that Mary is not the Mother of God, a Cyril becomes her champion. Pelagius is refuted by Augustine, Abelard by the saintly Abbot of Clairvaux. In our own time, a heresy treacherously sap-

ping the very foundations of the edifice is unmasked by Pius X and Modernism loses its power and its sting.

When priests, people and kings forget their duty, when vice is seated on the throne and license reigns even in the cloister and the sanctuary, a Gregory VII, with the burning words and zeal of an Apostle, terrifies the evil-doers into the forgotten paths of duty. If threats and prayers are of no avail, he has the dread power of anathema and excommunication, which few men, in that iron but believing age, dared resist. If Luther begins a so-called Reformation, the Church inaugurates a Counter-Reformation, incomparably nobler in its origin, its authors, its means and its end. The Popes are at its head; inspired, approved by them the decrees of the Council of Trent renew the life and spirit of the Catholic world.

The Reformation begets Luther, Calvin, Zwinglius, Knox, Henry VIII, Melancthon, Elizabeth. The Catholic Revival has its Charles Borromeo, its Ignatius and its Xavier, its Francis Borgia and its Peter of Alcantara, its Philip Neri, its Teresa and its Francis de Sales, and the moral superiority of these great saints is beyond question. To compare them to the standard-bearers of the Reformation would argue gross ignorance and be an insult to their names. Like the householder of the Gospel the Church, out of her vast treasure-house, brings forth good things old and new. For the day of persecution she has martyr-legions to conquer her conquerors. When the Barbarians overrun Europe her cowed monks and veiled virgins win them to civilization and to Christ. If, under the blast of the hurricane, a few decayed branches are torn from her trunk, her vigor is not impaired and she puts forth other branches and the sap of immortality produces still richer fruits.

When one nation wanders away from her, another seeks admission into her fold; when one race throws off her yoke, another bows before her and calls her Mother and Queen. She watches the signs of the times. In the Thirteenth Century she has a Thomas Aquinas to systematize and codify her dogmas, architects to rear the spires and carve the portals of her cathedrals; in the Nineteenth she has a Pope to vindicate the Sacred Books against insidious attacks and to write the charter of rights of the laborer. She is of all lands and nations, at home in Republican America and in the Court of Kings. For nations, for individuals, she has the secret of a new, a nobler birth. There is healing and strength in the touch of her garments and like her Master she can bring the dead to life again. In her fold the sinner of yesterday, now repentant and purified, may like Augustine have his name entered on the roster of her saints. She can stand by the gallows of the hardened criminal, and with sacramental power cheat the very demons of their prey.

Ever girt around by relentless foes, she ever breaks through their serried ranks; constantly assaulted, she is ever victorious. Her victories are the bloodless victories of Virtue and Truth. She wins the proud to humility,

makes the passionate and the sensual chaste, melts the violent and the cruel to pity and mercy. In her progress she wins from the opposing camps their noblest leaders, and Newman, Manning and Stolberg, Brunetière and Brownson consecrate to her service their talents and their loyalty. She has traditions to guide her, the voice of her Councils, her Episcopacy, her Supreme Pontiff to keep her from error. The cleansing and healing fires of the Great Sacrifice ever burn on her altars, and under the mystic veils of the Saving Host, Emmanuel, God with us, strengthens his people with the Bread of the Strong and the Wine that maketh Virgins. The venerable old man who rules her destinies is true to her purpose and end, when he proclaims to the world that he has but one thought, one ideal, "To restore all things in Christ." No purer ambition ever haunted the soul or fired the heart of statesman, priest or king, and none that is more certain of attainment. The Church has within her the undying principle of restoration. Nations may decay and governments fall, Prussia and the empire that crowned her glory may in time dissolve; for not to them was said: "Behold I am with you all days." That infallible assurance was given to the Church alone; hence in her direst straits we may say to her with confidence

"Thou art not conquered! Beauty's ensign yet
Is crimson on thy lips and on thy cheeks,
And Death's pale flag is not advanced there."

JOHN C. REVILLE, S.J.

IN MISSION FIELDS

La Tarahumara Indian Tribe

This mission, embracing the mountainous western part of the State of Chihuahua, Mexico, was originally established by the Spanish Jesuits, in whose care it remained until their expulsion from the dominions of the crown of Spain by Carlos III in 1767. Their immediate successors were secular priests, as is seen from the entries in the mission records, but these soon gave place to the Franciscans from the famous custodia of Zacatecas, who remained in charge until July 12, 1859, when the "Reform Law" of Juarez, suppressing religious orders in Mexico, was decreed at Vera Cruz.

This action was fatal to the missions, for, although some villages in the valleys were supplied with pastors and a few aged friars remained in the remote and almost inaccessible mountain towns, the dearth of priests speedily became so great that the Indians saw a missionary only once a year at most and then only on a flying visit. Thus it followed as a necessary consequence that in some towns the churches and pastoral residences crumbled to pieces through lack of repairs and in others they came into the possession of those whose only claim was seizure and occupation. But the saddest part of the story is that the poor natives, hardly weaned from their former superstitions, were left without religious instruction and thus

fell back into their original savagery with nothing but baptism to remind them of their faith.

This abandoned part of his vast diocese early claimed the pastoral care of the Right Rev. José de Jesús Ortiz, first Bishop of Chihuahua, who sent some priests of the Congregation of St. Joseph to rekindle the fire of faith among the Tarahumaras, until the Jesuits could be recalled to the scenes of their earlier labors. They were available in 1900. Thus, after an enforced absence of one hundred and thirty-three years, the Society of Jesus was back on the firing line. Three priests and a lay brother took up the work, devoting themselves at the outset to a careful inspection of the field. Perched here and there on cliffs or hidden away in gulches, they ferreted out upwards of sixty villages in the Sierra Madre. They are so scattered that it is commonly a day's journey on horseback to travel from one little town to its nearest neighbor. Each village averaged two hundred families, giving a total of about sixty thousand souls without counting the whites who, to a limited extent, are represented in many of the towns.

The majority of these Indians have received baptism, but in remote villages, which have been virtually discovered where they lie scattered along an immense gorge far up in the Cordillera, even baptism is unknown. The missionaries have fallen in with members of the tribe of Tepehuanas, in no less spiritual destitution than those whom they are now evangelizing, but they are unable to extend their work among them through lack of men and means.

Such was the state of the mission when the Jesuits established themselves in the village of Sisoguichic and settled down to work. The natives still retained vague traditions of the early Jesuits, who had been the first missionaries to penetrate those fastnesses, and were curious about the newcomers and somewhat suspicious as well, but their shyness quickly yielded to the friendly overtures of the Fathers, whose abnegation and apostolic zeal were not lost upon those children of nature. Now in the tenth year of its renewed existence, the mission counts eleven priests and as many brothers, who are still all too few to till successfully so vast a field. There are five residences, at each of which there is a day school. In one residence the Fathers maintain a small boarding school for the Indian children. And here "maintain" is taken literally, for on account of the poverty of the natives the children are fed, clothed and taught at the expense of the missionaries. The Sisters of Mercy have come to the help of the women and little girls by establishing three convents in which they have schools where they teach the children and catechize the squaws.

The spiritual harvest for the year 1909 shows that God has blessed the labors which have been undergone in a wild and unproductive region amidst poor and ignorant Indians. The baptisms of children number 1,806, of adults, 96. There were 427 marriages, 28,693 confessions, and 421 sick calls.

CORRESPONDENCE

A Humble Heroine

PARIS, APRIL 20, 1910.

Only ten days ago, on the feast of the Good Shepherd, April 10, a funeral procession wended its way between flowering hedgerows, to the tiny convent cemetery of Larnay, near Poitiers, in the west of France. The coffin was followed by a number of grey-robed *Soeurs de la Sagesse*, whose institute is well known throughout the country, by the two hundred deaf and dumb girls, who are educated at Larnay and by a pathetic little group of blind deaf-mutes, to whose imprisoned souls the woman just dead had brought light, love and happiness.

Some friends followed, among them was M. Louis Arnould, the distinguished professor of the University of Poitiers, who was the first to make known to the world the great work accomplished by Soeur Ste. Marguerite, the humble heroine who, on that April day, was laid to rest in the quiet graveyard.

The story is an interesting one: Soeur Ste Marguerite, a native of Brittany, became a *Soeur de la Sagesse* at the age of eighteen; in 1888, she came to Larnay and was employed in the training of the deaf-mutes, who are educated by these nuns. Soeur Ste. Médulle, who had much experience in the matter, taught her methods to Soeur Ste Marguerite, but the latter soon became more efficient than her teacher and achieved the great work of her life, when she undertook to train a girl called Marie Heurtin, who was not only deaf and dumb, but also blind from her birth.

Marie was brought to Larnay in 1875, at the age of ten; she was the child of poor peasants, who had never succeeded in controlling her; it was pitiable to see how the girl's wild soul, untouched so far by any external influences, battled against its prison house and fought with the barriers that separated it from the world of the living! Marie's fits of passion terrified the sisters, her yells and shrieks alarmed the neighbors, she would beat the floor with her fists in her vain efforts to make herself understood. To Soeur Ste Marguerite was entrusted the task of training the little creature; it was no easy one and demanded much capacity, penetration, good sense, as well as unlimited devotedness. The sister began by studying her pupil's tastes and fancies and managed to establish a system of signs by which Marie was able to ask for the things she wanted: eggs, bread, a knife, etc. The child thus learnt that certain signs were connected with certain objects. When this was done, her mistress taught her the special alphabet that was in use among deaf-mutes before the invention of the vocal method that is now generally adopted; only, the signs that are seen by ordinary deaf-mutes had, in this case, to be felt.

As a next step, Marie was taught to read the books written for the blind, where letters are represented by raised dots. It was a more difficult task to lead her to grasp abstract ideas and supernatural truths, but, by dint of much patience and tenacious effort, even this stupendous undertaking was successfully accomplished. Soeur Marguerite taught her the difference between riches and poverty, by making her touch first a richly-dressed lady, then a poor beggar, she made her realize death by touching the cold cheek of a dead nun; the existence of God and His creative power by making her

feel the influence of the sun. Then, having bridged over the abyss that separated her charge from the outer world, she went on to develop these first elements of knowledge. By degrees, she made the girl understand the difference between right and wrong, the wisdom and goodness of God, the history of Christ and, while impressing upon her mind those higher truths, that alone could bring light and joy into her shadowed life, she accustomed her to the household duties that would make the blind deaf-mute a useful member of the Larnay Community.

Marie Heurtin's education lasted for years, but she proved an apt pupil, quick and eager to learn, passionately interested in the new world to which Soeur Ste. Marguerite had introduced her. That she thoroughly grasped her teacher's meaning was proved by the violent repulsion she showed for poverty, old age and death, until the sister brought higher motives to control and modify these first impressions. She was truly appreciative of the supernatural truths that opened out new vistas of happiness before her sightless eyes, and her desire to obey the gentle sister, who to her personified all that was good and beautiful, was often touchingly expressed.

Soeur Ste Marguerite never lost sight of the fact that Marie Heurtin was a peasant's daughter, she wisely made no attempt to educate her above her station, but she taught her general history, geography, arithmetic, a certain amount of Church history and literature; Marie can write a good letter, she can describe her sensations and feelings in excellent French, she is an intelligent reader and keenly interested in all the subjects that come under her notice. Besides this, she can knit and crochet. Her temper is constantly bright and gay and the serenity of her sweet countenance impresses all those who come near her.

But the sister's chief endeavor was to develop the girl's soul, and here also she was met half-way: the wild creature whose bursts of fury once terrified the nuns is now, after fifteen years' training, a bright, strong, sensible and happy young woman, who not only is resigned to her infirmity, but who smilingly accepts it from the hand of God. Within the last three years, another blind deaf-mute, Anne Marie Poyet, has become an inmate of the Convent of Larnay and very wisely Soeur Ste Marguerite enlisted Marie Heurtin's services to help her to educate the new comer, who had become blind, deaf and dumb at the age of seventeen months. The task was accepted by Marie Heurtin with delighted earnestness and her motherly feeling towards her little sister in misfortune has done much to develop her own attractive personality.

Soeur Ste Marguerite's one desire was to remain unknown, but her friends having made a statement of the case to the French Academy, one of the prizes "for virtue" was awarded to her in November, 1899. Four years later, in June, 1903, she received one of the three civic crowns that are given, every year, by the *Société d'Encouragement au bien*, to men or women who have distinguished themselves by devotion to their fellow creatures. By degrees her story became known in England, Sweden, Germany, Holland and other countries; a number of celebrated philosophers or sociologists wrote to Larnay or came to visit the convent, but the attention of the outer world never disturbed Soeur Ste Marguerite's sweet humility.

She continued to work for her special charges, the blind deaf-mutes, striving to lighten their heavy cross and to make them in spite of their triple infirmity good, happy and useful members of society. Her long experience made her an authority on the subject and she continued to improve and develop the method that had proved so suc-

cessful. Only last year two nuns from Canada were sent to Larnay to be trained by her for a similar work at home. But, although she looked incredibly young, although her courage never flagged, Soeur Ste Marguerite was wearing herself out in the service of her beloved pupils. A work like the one she had assumed demanded a ceaseless expenditure of physical strength as well as close mental effort. A year ago, she became ill, but she laughingly declined to modify her arduous task and when, only six days before the end, she felt death at hand, she made the sacrifice of her life with uncomplaining resignation and died, as she had lived, humbly and brightly, with a smile on her lips.

In the United States of America Marie Heurtin, of Larnay, has a sister in misfortune, Miss Helen Keller, but whereas the French girl was born deaf, dumb and blind, Miss Keller heard and saw till she was eighteen months old. Her education is more brilliant than that of Soeur Ste Marguerite's pupil, for she knows several languages and is a proficient in out-of-door sports; the task accomplished single-handed by the French nun was, in Miss Keller's case, divided between several devoted and efficient professors. In both cases we find the same quickness of perception and eagerness to learn on the part of the pupil. But, whereas Miss Keller is almost a public character in America, Marie Heurtin and her devoted mistress, now gone to her rest, were comparatively little known, even in France, where the fact of a noble task having been accomplished by a religious is sufficient to prevent any public recognition on the part of the anti-clerical government.

ANGLO-FRENCH CATHOLIC.

The Wealth of Manchuria

SHANGHAI, MARCH 25, 1910.

During the latter part of February, a fine exhibition of native products took place in Kirin, capital of the central province of Manchuria. A short list of the articles exposed will give your readers a fair idea of the wealth of this corner of the Chinese Empire: tiger and leopard skins, white fox, sable, otter, squirrel, badger, beaver, ferret, wolf, wild dog, cat, bear, deer, sheep and lamb skins; gold dust, silver ore, pearls; ginseng, rice, wheat, barley, buckwheat, Indian corn, several varieties of millet, hemp, beans, bean cake and bean oil; tobacco of excellent quality, indigo, sesame seed and potatoes. All these bespeak a rich agricultural country, which would be much improved by further railway expansion and the introduction of foreign machinery, ploughs and modern agricultural implements. Among other valuable products are also wood, fruit and medicinal herbs. The oak, chestnut, elm, maple and poplar grow to a large size, and could well be exported to other parts of the Empire, but in China inter-provincial trade is little developed, highways that can lay claim to the title of good roads are rare, and likin barriers oppose an insurmountable obstacle to the expansion of trade.

The city of Kirin is a great industrial and trading centre and the head of steam navigation on the Sungari River. Two new steamers are now being built by the Government for the traffic on this river. Communication with Kuangchengtse on the South Manchurian railway line will also be soon established. When the Antung-Mukden Railway will be completed, Japan intends connecting Kirin with the Korean railway system, thereby gathering into her own barn the agricultural products mentioned above, i.e., the whole harvest of the finest and richest parts of Manchuria.

To induce foreigners, others than Russian or Japanese, to settle in Kirin, the Government is marking out the limits of an international settlement. It is situated outside the east wall and will be two miles in length by one broad. Offices of the Imperial Maritime Customs were opened in the city in the early part of the year. A Constitutional Assembly Hall is already erected and has cost 50,000 taels. Schools are being built with all possible haste and are largely attended. The students have imbibed the new patriotic spirit and show everywhere a marked hatred of Japan. Owing to their agitation, a boycott is still maintained against Japanese goods.

To resist the influx of foreign settlers in Manchuria, the Chinese Government has recently started an emigration movement, principally to the north and North-eastern parts of the country. In these regions, frontier towns are springing up with the mushroom rapidity of American cities in the Far West. Many places destroyed during the Boxer crisis have now a Chinese population three times as numerous as before. The Government encourages these settlers against Russia and Japan. They are generally reserve soldiers, and being trained to bear arms, will prove helpful in all cases of trouble with the new invading element. To enable them to settle quickly, a loan is advanced for traveling expenses, first sowing of seed and initial outlay. Within ten years, the emigrants have to pay to the Government all these advances. This emigration movement shows that China is wide awake to the danger and needs of the moment in Manchuria, and is firmly resolved to hold her own against all outsiders who may wish to settle within her frontiers and exploit her wealth for their own purposes. America has her racial and economic problems. The white race and labor must be protected against the "yellow peril." China, on the other side of the Pacific, is confronted with the same problems in Manchuria and puts into practice the lesson given by the States. With her internal weakness, her lack of organization, the "open door" imposed on her and the rivalry of the Powers, her position is difficult, and the least that should be granted her is benevolent encouragement, fair play and opportunity to develop her own resources for the benefit of her countless millions.

China's national finances have practically made no progress. Everywhere there is a lack of revenue to meet increased expenditure. The danger arising from over-issue of banknotes or circulation of paper-money without sufficient security behind it, is not yet remedied. Nobody knows exactly what are the issues and reserves of private banks. In November, two native banks in Hankow failed to the amount of several millions. Upon investigation, it was found that they belonged to the same family, who thus imposed upon the credulity of the public. The depreciation of copper currency—the universal money of the people—has caused much distress throughout the Empire, and injured trade, agriculture and labor. Unification in national currency and the adoption of a uniform silver dollar has not yet materialized. The necessity of reorganizing a national budget is platonically admitted, but the Government meets with much opposition in the provinces and seems to be powerless in securing compliance with its orders. Chinese officialdom little understands ordered accountancy, and generally discriminates little between the public and the private purse. Financial Commissioners are at present touring the provinces with the purpose of controlling all revenues, and when they have completed their task, the work of reorganization will begin in earnest.

M. KENNELLY, S.J.

What I Saw in Ireland

LOUGH REE, APRIL 23, 1910.

I crossed the Irish Sea late in March in the midst of a strong gale from the west that tossed our boat like a cork and sent the angry waves to dash upon the English coast like execrations from the "sister" isle. Every one went below and was consequently seasick except an American priest, who stood on deck, hanging on to a railing during the three hours' trip. By staying in the fresh air he escaped the common fate of the passengers. In Dublin my first visit was to the Hill of Howth, from which a splendid view of the neighboring scenery, south to the Wicklow Mountains, was obtained, and I had a chance to hear every wild singing bird in Ireland in solo and in chorus.

An eight-mile walk partly across and partly around the hill brought out firstly the best of all the singers, the Irish thrush. He is a tenor with a voice sweet and clear as a bugle. Perched on the branch of an elm tree with his face turned to the east, his tones sounded like a challenge. He seemed to say, "I defy, I defy, I defy," and then turning his face to the west he began to warble "come back, come back to the land that you left but that loves you still." Any one who has ever heard this grandest of all singing birds will remember how he changes his challenge to a melancholy warble as he closes his chants. Two sopranos from a meadow, two larks, were up singing in the sky, a rich barytone, a blackbird, was adding his sweet tones to the harmony, while chaffinches, bullfinches, goldfinches and linnets made a sweet chorus. I must not forget the little robin, everybody's friend, who sings even in the rain, flies out when he sees you on the road, goes into your garden, even into your room and sings for you; always cheerful, always happy.

There's a little scolding in his voice, too, for as I walked along the road he always seemed to say: "Well! how do you do? Welcome back! You ran away, but I am here still. It may rain or it may snow, but I'll stay here and have a pleasant chat with the people who remained loyal to this island and stayed behind."

After the birds on Howth I noticed the children in Dublin, and from there to the Shannon, where I am penning these lines. They have all red cheeks, every one of them; but so have the people, young and old, with hardly an exception. "Has that big policeman red whiskers?" I said to a friend in the streets of Dublin, and I pointed to a big fellow fully six feet, five inches. The Dublin police are all giants. "Nonsense," said my friend, "it's his cheeks that are red." And they were as red as two Oregon apples. From the little urchin in the streets, in town and in country, to the young women and the old, to the young men and to the old, it is the same clear skin and red cheeks.

"Is it tuberculosis?" I asked my friend, a learned gentleman who has lived in Dublin forty years. Again he said: "Nonsense! You have got that foolish idea from some of those who have been exaggerating in speaking and writing of the spread of consumption in Ireland. Those fresh, rosy cheeks come from the simple food, the purity of the people, and the genial climate of Ireland. The hot sun in summer and the intense cold in winter thicken the skin of you Americans. You know you have too much cheek anyhow, and the blood does not show through it. But in Ireland the bloom of the rose and the sweetness of the Shamrock appear in the faces of our children and people."

I could not argue with him, for he is a poet and a theologian. I think he is right. At any rate the universally red cheeks are no sign of tuberculosis in Ireland. "Is it the punch?" No! Because the cheeks are redder among the peasants of Meath and amongst the clergy of Meath than anywhere else; and yet total abstinence is widespread among priests and people. In fact in the Diocese of Meath, there is a law, called the ante-dinner law which makes it a case of suspension for a priest to taste whiskey, brandy, gin or liqueur before dinner. And although the clerical dinner is usually at 4 P.M., I never heard the joke about what the Governor of North Carolina said to the Governor of South Carolina in any of the clerical houses I visited from Dublin through Meath, Westmeath and Longford to the Shannon. In fact the total abstinence on a cold, rainy day was sometimes painful but I never saw any one break it. So the red cheeks are due to the causes alleged by my friend.

Then I visited the schools. I'll say a word only of the primary schools. Of course, I saw Maynooth with its seven hundred seminarians, and All Hallows with its two hundred; then many of the training schools. But the primary schools interested me most. In Dublin I heard in the church at Fairview near Clontarf, the best boys' choir I ever listened to. They sang on Holy Thursday and Easter Sunday, voices clear and sweet, time perfect, unison complete and trained by the Christian Brothers in their elementary schools. Passing through the country from little parish to little parish, I found every school flourishing. The Government supports the Catholic schools and the priests absolutely control them. Score one for the liberality of the English Government. You could not puzzle the little boys or girls in Catechism. I tried it. They are talented, they study hard and they are anxious to learn. They learn Gaelic in every school; and sing sweetly Gaelic songs. The teachers are usually in the small parishes laymen and laywomen, good, fervent Catholics cooperating in everything with the parish priest.

And he is a worker. Run through the country everywhere. You will find the old church of the days of persecution replaced by a beautiful new stone building of good architecture, furnished with costly marble altars and mosaic floors. Go to the old town of Trim on the Boyne and see the grand granite columns and the stained glass windows in the church there; pass over to Kildalky or to Summerhill; or farther on to Kinnegad in Westmeath, or to this spot on the Shannon on the borders of Roscommon, once a very poor district and see what costly churches are going up all over the country. This is the age of the Irish "Renaissance." May it continue!

Yet the people emigrate still. Even the Protestants are going away. Where there used to be fifty of them in a Leinster country parish, there are now not half a dozen. They have not emigrated, they have simply died out. I went the other day into the Protestant church at Clonard, the site of one of the most famous monasteries in Ireland during the golden age before the Danish invasion, and saw in that church an old Catholic baptistery of the eighth century. It is a beautiful work of art and is in the wrong place. But it cannot be bought. Although the Protestant congregation there has died out to a few poor hangers-on, the authorities hold tenaciously to the relic and still call the Catholic Church "a foreign Church;" and they still call the dwindling little sect of Anglicans in Ireland "the Church of Ireland!" A document before me proves all this. When will man fully deserve the title of *rational* animal conferred on him by our philosophy and our theology?

MIDENSIS.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 7, 1910.

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Socialists on Parade

An accommodating municipality gave the residents on Fifth avenue an opportunity of witnessing a parade of Socialists last Saturday. Numerous placards and banners bore eloquent descriptions—mostly in Hebrew characters—of the misery of the poor and of the grinding heels of capitalistic tyranny. But the paraders failed ignominiously to live up to their rôle. They all appeared to be more cheerful than most of the property owners who paused to watch them. One well-dressed gentleman, apparently a member of that race that has lived in every nation of the earth without ever mingling with any, kept up a running harangue, along the whole line of march, on the meaning of true patriotism. But his denunciation of the present American type of patriotism was bitter only in words. His soul did not seem to be harrowed into small flinders over his wrongs. Milwaukee was trumpeted up and down Fifth avenue as a true Socialist city.

The only disquieting feature of the parade was the large number of women who participated in it. History, of course, does not have to repeat itself always; and, if the presence of crowds of women in the streets has always been in the past a sign of trouble, it does not necessarily follow that the same thing need be true now. It would require an effort of the imagination to transform the orderly and well-dressed women in Saturday's parade into *citoyennes*, leading mobs and jeering after tumbrils. Still we regret, firstly, the misdirected philanthropy of a small class of wealthy American women in teaching their foreign-born sisters among the poor to lay aside womanly modesty and reticence in order to become public "agitators;" and, secondly, the selfishness of employers—of the same race, for the most part, as that of their Socialistic workmen—who discourage

the characteristic virtues of womanhood by taking advantage of them for commercial profit.

The Use of Decoys

The daily papers announce the success of the prosecuting attorney of New York in obtaining evidence that proves the existence of what is called the white slave traffic. The evidence at the same time, if the announcements are true, will purge society of the monsters engaged in the vile commerce of trading in young souls.

While the official gentlemen, concerned in the business of uncovering and stamping out the crawling secrecies of our civic life, have our complete sympathy in their honest aims, we cannot entertain the same whole-hearted approval of their methods. It is declared that they employed two graduates of colleges for girls in order to trap the criminals. One of these women is described as being young and beautiful and as having won the entire confidence of the low creatures whom the law had employed her to decoy. The circumstance is revolting. It leaves one in doubt whether the remedy has not been worse than the cure.

There is an old Latin proverb to the effect that a hard knot needs a hard tool. Someone has to be engaged in the unwholesome duty of laying crime bare and bringing it to justice. But we deprecate most earnestly this use of young women by criminal prosecutors. They should not be allowed, much less commissioned, to touch pitch. It leaves a stain on them. It is, moreover, a sort of official sanction of the sociological classes in large universities, in which young ladies find excuses for visiting slums and night-courts and satisfying a curiosity that is not above criticism; and, finally, we believe the State weakens its own power and dignity by thus shocking and alienating the sympathy of all decent and sensible citizens.

New Wine in Old Bottles

To those who are neither Catholics nor Papist-haters Catholicism appears as one of the most interesting problems in the world. While they do not recognize its Divine origin and character, which alone explains its history, past and present, they find Catholicism different from any other human system. If they move in the sacred circle of what is called *par excellence* "society," they cannot help noticing how the real Catholics they meet therein, albeit enjoying all the legitimate diversions of the select few, have a certain aloofness about them that tells of only partial acquiescence in the first principles of the social world, and of deep underlying doubts as to the whole catalogue of social exigencies being really worth the absorbing attention of immortal souls. If these non-Catholic observers are philosophically inclined, if they are in any sense independent thinkers, they remark the very exceptional atmosphere of certainty, not aggressive

cocksureness, but quiet, unobtrusive certitude that envelops the true Catholic. He does not, like the rest of cogitative mankind, lie awake at night expecting some great intellectual and moral upheaval that will completely revolutionize the traditional processes of reasoning and the fundamental bases of morality. Being the only heir of all the ages, descending from a family that has passed unscathed through heresies innumerable and revolutions more and more irrational, he views with long-suffering pity the vagaries of the helpless victims of that ignorant slavery which cloaks its sciolism under the high-sounding name of freethought.

Society people as thinkers are, unfortunately, a small minority. Towards them gravitate, as planets and comets around the sun, a host of minor, frivolous stars for whom all things Catholic are a fit subject of ridicule. They childishly blaspheme what they know not. Unwittingly conscious of the unapproachable majesty and vitality of the Catholic Church, which they are powerless to impugn, they take refuge in the impotency of an infantile sneer. They besmirch what they cannot controvert. A syndicate of vile publications has been for years exploiting the similarity between "monkey" and "monk," rejoicing in its degradation of humanity merely because that degradation is supposed to affect the monastic orders, whereas it disgraces only that part of the human race which abjectly believes, on insufficient evidence, that its ancestors were apes. Advertisements of drinking monks are as common as they are contemptible. But it was reserved for a widely-circulated and fashionable illustrated weekly of New York, in its issue of April 9, to recommend a brand of champagne by means of a highly colored, full-page advertisement which is a reproduction of a picture representing four bishops, two monsignori and one cowed abbot drinking, in that identical champagne, the health of the chef who bowingly acknowledges their good wishes. Of course, the seven prelates have double chins and beaming faces. But one silently wonders if the artist and the advertiser have not stupidly overreached themselves. Who will buy that champagne solely because the much-maligned clergy are supposed to like it?

Eucharistic Congress Stamps.

Many priests in this country have lately received a circular signed by P. N. Breton, who heads his typewritten communication "Official Commemorative Stamps, 21st International Eucharistic Congress, Montreal, Canada, 6 to 11 September, 1910," calls himself "Organizer" and gives his address as 215 West St. Catherine St., Montreal. He encloses one hundred Eucharistic Congress stamps for which he demands one dollar by return mail. That he has no authority for such a proceeding is made clear by the following really "Official Communication," explicitly so styled by the General Secretary of the Montreal Eucharistic Congress:

"MONTREAL, 25th April, 1910.

"Owing to the fact that many have asked for information about the Congress Stamps and the dailies have taken the matter up, we deem it our duty to declare officially that the issue of those stamps is a purely private undertaking and that the General Committee has absolutely nothing to do with it. The idea may be all right and the originator's intentions excellent, but no such scheme has had our official sanction. It may not be amiss to mention here that several parties have asked our authorization to get out guides, solicit advertisements and manufacture and sell various articles such as medals, pictures, etc., on the occasion of the Congress. We have given no such authorization. As far as the Committee is concerned, the *Official Guide* and the *Commemorative Medal* alone have received our approval and they will be ready in the course of a few weeks. Other schemes may be encouraged, such as the stamps in question, but at the sole risk of the purchaser.

THE GENERAL SECRETARY."

P. N. Breton's circular concludes by offering to secure lodgings and board with good families for visitors to the Congress. In this also he is clearly unauthorized. But his action suggests that this question of accommodation for clerical visitors should be taken up officially by the General Committee. Provision has, we understand, been made for entertaining the higher clergy, such as bishops and prelates, and no doubt the accommodation for them will be ample; but where shall the many hundred priests expected at the Congress, and yet having no acquaintances among the Montreal clergy, find suitable lodgings? Perhaps this difficulty, which considerably exercises American priests intending to take part in the Congress, has already been examined and overcome by the very thoughtful and skilful organizers; but if so, we hope we may receive official notice of proposed arrangements, so as to let them be widely known to all the clergy as early as possible.

The Masonic Conspiracy

M. Valentin Brifaut, advocate of the Court of Appeal of Brussels, Belgium, writes to AMERICA, directing attention to the recent efforts at a closer union between the Grand Orient of France and Masonic lodges all over the world. "This question," he says, "is becoming more and more a live one throughout Europe. Catholics are beginning to perceive that the centre of all anti-Christian activity is to be sought nowhere else than in Freemasonry . . . the object of which is to wipe Christianity out of the world and even to destroy all Christian civilization." To those who object that in North America at least this question is unimportant, he replies that this is a great mistake, which he had occasion to point out more than once during five months which he spent in 1904 traveling over the United States with a view to observing the tactics and influence of American Freemasons. He main-

tains that the essential principles of Freemasonry are the same in Protestant as in Catholic countries. The only difference is the period of evolution. Time will reveal the secret evolution of Protestant Freemasonry. Referring to Mr. Roosevelt's recent reception by the Mayor of Rome, he writes that this "proves how urgent it is to remove from all men of good faith in your country the illusion under which they have fallen and thanks to which in America and England Freemasonry, by its influence on the movement of ideas, will make possible the evolution toward paganism and anarchy of countries hitherto so deeply impregnated with Catholicism. For how can we explain that Mr. Roosevelt, himself so Christian, so convinced of the necessity of religion and of the forces it represents in the cause of social order, should have strayed into the company of a fanatic like Mr. Nathan, who is not only anti-Clerical in the ordinary sense but a militant anti-Christian Jew, a natural son of Mazzini, who destroyed the temporal power of the Popes, that pet scheme of Freemasonry and its first step toward the complete destruction of the Papacy and Catholicism. Nathan-Mazzini and Mr. Roosevelt have ideals that are as the poles asunder. How explain their hobnobbing except through Mr. Roosevelt's ignorance of the true rôle of Freemasonry in Europe and in the whole world."

A similar warning appeared in the London *Tablet* of March 26. Under the heading, "Freemasonry and the Church," Father Herman Gruber, S.J., of Feldkirch, Austria, writes to the editor, describing the various unitive efforts between the Grand Orient of France and the German lodges, efforts which have been momentarily stopped owing to the reaction produced by incisive articles of *Germania* which alarmed the Prussian Government. Father Gruber adds: "The event is of the greatest importance also for English-speaking Catholics. For if the closer union of the Grand Orient with the German Grand lodges should be accomplished, the union also of the Grand Orient with the British and American would follow, or at least partially and practically be realized. And this would be very dangerous for the generalization of the French Kulturkampf throughout the whole world. Think of the Ferrer agitation. I wonder that the foreign press has so little seized this aspect of the matter."

The Archaic Jest

Searchers into ancient folk-lore are struck by the perpetual recurrence of the same popular jests amongst peoples most widely separated in place, time and manners. Like the Greek peasants and fishers, men and women, who, as Kipling feigns, marked Homer's plagiarisms, they are constantly hearing old tales turn up again, but do not, like them, keep it quiet. While one is chuckling over something good in the comic paper they hasten to tell him that the same joke is being retailed for the millionth time in the shadows of some Chinese tea-garden or in an Indian bazaar, or under the palms of the south-

ern sea. It has shaken the sides, say they, of Pharaoh sitting on his throne and of the handmaid behind the mill. It has stirred unquenchable laughter around the camp fires before Troy, and has rejoiced the souls of bystanders when Nimrod returned sometimes empty-handed from the chase. Most persistent of the things of earth it will continue when we are dead and gone, as long as the world endures. Much energy was most laudably bestowed in the months just past to destroy the fable of the Pope and the Comet; and some, more sanguine than sage, have flattered themselves that it has been laid low forever. Not a bit of it. It died as the phoenix dies: it disappeared as do the seventeen-year locusts. When 1985 comes around it will revive in full vigor and our grandchildren will have to slay it again. But this is an example, not so much of the recurring jest, as of the recurrent lie. There is an ancient jest of the schools, for even these have their times of relaxation, which pretends that metaphysicians dispute as to how many angels can dance on a needle's point. It is not a witticism of the first water, but its pith consists in this, that, as angels are spirits, they do not occupy space neither can they dance. Still it is handed down from generation to generation to move the genial laugh. Unfortunately it sometimes finds its way out from the porch and the grove and wanders as far as the editorial rooms of the modern newspaper, where the editor receives it gravely as an historic fact, and proceeds to animadvert solemnly upon the futility of scholastic philosophy. Some people cannot see a joke. Sometimes this is the fault of the joke, but sometimes it is due to their own limitations.

In an issue of *AMERICA* in December last we had occasion to say a word regarding one manner in which Catholic fraternal organizations can exercise in a practical manner their power for good. A communication received last week from Emporia, Kansas, is our excuse for touching the topic again. Two years ago, it tells us, Leo Council, Knights of Columbus, of that town presented the Kansas State Normal School with a set of "The Catholic Encyclopedia." The motive of the gift was to place at the disposal of the teachers of the future, this great storehouse of learning and information. Consultation of the work by the students, it was thought, would overcome many prejudices against the Church and correct some of the false notions regarding its history and mission. The action of the Leo Council was so much appreciated by the faculty and students of the school, that the Knights have recently purchased a second set, as a gift for the Carnegie Library of the town. This is the public library and is used by the High School students, many Normal students, professional men and the general public. The communication needs no comment; the practical regard it shows for Catholic interests is convincing evidence of the manner in which the organization loyally strives to fulfill one aspect of its mission.

"BY THE WATERS OF BABYLON"

From one point of view there is not much variety about the "cases" that come to our parish Conference of St. Vincent de Paul. The vast majority of them fall under one or other of a very few heads. Husband dead, deserter, incurably sick, or a drunkard, covers most of them. Sometimes there is a genuine "hard luck" and a fair sprinkling of plain "old age" in the number. Nevertheless, in spite of the sameness of causes, every case has its own peculiar interest when you come to know about it, for to the normal man everything is interesting that has happened to somebody else. But once in a while we develop something unusual in an ordinary-looking piece of misfortune—well, perhaps it is not so very unusual after all, but here are the facts:

One night, some months ago, the President reported a new case: Patrick and Mary McCarthy, — West —th street. On our visit Sheridan and I found an aged couple (seventy-five and seventy-three years respectively) in a four-room flat. Food and fuel were needed. Neither could possibly work by reason of age, and the woman was crippled with rheumatism and her heart so badly affected that she might die at any moment. It was a case for relief of a temporary character, and then the Home as an ultimate solution. We did not mention the latter on the first visit, but agreed about it on the sidewalk when we came out. The sexton came along while we were talking and, just to make conversation, we told him about the case. He displayed considerable interest.

"That's quare," he said; "I buried a man from that place six months ago and McCarthy paid the bill. His name was James Fitzgerald. He lived with them two, and McCarthy said he must have a grave of his very own and there was a requiem Mass at the church. The two of them was at the funeral and went to the cemetery with him. He was a fine-looking man. He died of pneumonia, and Dr. Molloy attended him and gave the certificate. McCarthy said he was fifty-five years old. They'll have to go to the Home of course. 'Tis a hard endin'. Well, the Lord knows best, and He'll even things up somehow or other."

At our next meeting we found that our problem had been cut precisely in half, for the sexton reported that Mary McCarthy had died suddenly that day and that Patrick was half-crazed at the thought that she might be buried as a pauper. He said that for forty dollars she could be decently laid away in a grave of her own with a name-plate on the coffin and a hearse to the cemetery—all in good style, and he didn't want any profit on it. We keep a member on our rolls, who has more money than he needs—or ought to have, for just such occasions, so we taxed him the forty dollars and were instructed to inform Patrick that everything would be done properly, including a Mass at the church. We were likewise instructed to tell him that he could go to the Home at the end of the week. All which we did that night as Mary McCarthy lay dead on the bed in the flat—she had a very sweet face, the poor old woman!

Patrick agreed to go to the Home on Saturday. On Friday, the day after the funeral, I happened to pass the house where he lived and something impelled me to go in. I found the place dismantled. He had an old wooden trunk open on the floor and was putting into it some odds and ends of his own, half a dozen books, some portraits, and so on. On the top of the pile a large photograph caught my eye. It represented a big white house standing on a hill half hidden by trees. Written on it in plain characters was "Kilbeggan House, 1876." I do not, as a rule, suffer from intuitions, but at that moment I had one and yielded to it.

"Mr. McCarthy," I said, "pardon my curiosity, but—tell me about that," and I pointed to the photograph.

He took it off the pile, looked hard at it and came over to where I sat.

"That's the back of the house," he said, "looking down the hill to the river. Here was the dining room—these four windows—next to that the drawing room an' then the billiard room. You can't see the other rooms to the right, for the trees hide them. The master's rooms were there, an' the young master's. There was the young ladies' rooms on the next floor, an' the young gentlemen had the rooms over the billiard room an' at the front of the house. The chapel was at the other end, beyond the young master's room an' to the front of the house where the drive came in."

"'Twas a gran' place, Kilbeggan House," the old man went on. "The master bought it in 1840, after he came home with his wife an' his fortune made. There was three hundred acres an' the river through it, an' he had flower gardens an' fruit gardens, an' green-houses—acres of them. He had twenty horses in his stable an' a four-in-hand an' all sorts of carriages, an' a coachman an' two grooms an' half a score of stable-boys. An' he had a dairy an' fine cattle an' sheep, too. 'Twas a great place for the gentry, an' they was in an' out of it every day. The hounds would meet with us twice a year anyway, an' there'd be a hunt breakfast. The day the young master was married we served the wedding breakfast on the lawn in the front of the house in a big tent, an' that night there was twenty-five people slept in the house after the dance besides the family."

"There was eighteen of us in the house—I had two footmen under me—to say nothing of the coachman an' the grooms, an' every New Year's day there was the servants' ball, an' the young ladies an' gentlemen came down to dance with us in the servants' hall. The mistress died in 1870, when the master was sixty years old. The young master was married in 1863, an' for ten years after that we had a wedding every year except one, when Miss Honoria went to be a nun. Twelve children there was—seven of them boys. First I was stable-boy, then groom, then footman, an' in 1873 I was made the butler. I was thirty-eight years old then. Mary—God rest her soul—an' I had the Lodge to live in, an' we'd buried three children. Our two oldest girls were near grown up an' they were in the dairy. The next year all the young ladies an' gentlemen was married an' gone but Master James, the youngest, but the grandchildren was beginnin' to run about the place, an' the Master was never easy unless he'd some of the family about him."

"Master James was eighteen then an' a terrible wild boy, but there was no harm in him, at all at all, just innocent devilment. He had hard words with the master because he didn't want to study for the Bar but would be all the time huntin', an' fishin', an' playing games an' what not. He was a gran' young man, six foot high, as straight as an arrow an' strong as a horse, an' he could do anything—sing like a bird an' play the piano, an' ride like the old boy himself! He used to come an' coax me to give him the master's gun to shoot rabbits an' wood-pigeons with, an' I'd give it to him, though 'twas against my orders. There was no better man at the sport the country round, whatever it was!"

"In 1876 he came of age an' him an' the master had a quarrel. He told me 'twas over a girl the master wanted him to marry an' he wouldn't, an' he went away to America. After he went away the master talked about sellin' the place an' going to England, because he had the gout an' the doctor said the climate didn't suit him, an' I got letters from Master James tellin' me to come to America; that 'twas a grand country to live in an' easy to get rich in, an' he'd take care of us."

"We had a bit of money saved between us, an' the master's talk of sellin' the place decided us to go. So we did. When we got to New York Master James was in the West somewhere. He wrote to me he was makin' his fortune. So we looked about a bit and took a house and kept boarders an' we did well enough. At last Master James came to New York to live—'twas in 1884,

the year we bought the house we were in. 'I've made my pile, Patrick,' he says, 'an' I'm going into Wall Street,' he says. 'Where's the mistress, Master James?' says I; 'tis cheatin' some fine girl ye are not marryin' her,' says I. He just laughed an' said 'What's the hurry?' But the very next year he married—she was a Protestant, but a fine, good woman—and he made Mary an' me come an' keep his house.

"I was butler an' she was housekeeper. There was great times for a while! But in two years she was dead an' her first child dead with her, an' the same year Master James he got word that the old master was dead, too, an' the place sold. He told me to keep the house for him an' he went back to the old country an' was gone two years or more. When he came back he told me the family was all scattered and three of them was dead, the young master among them. 'The place is gone to rack an' ruin, Patrick,' he says. 'The man that has it is stablin' his horses in the servants' hall,' he says, 'an' the gardens is all overgrown with weeds,' he says, 'an' I don't ever want to see it again,' he says. I cried when he told me about it.

"A couple of years he lived alone in the house, with me an' Mary keepin' it for him. He had his friends to come an' play cards with him, an' they'd be at it all night, an' they'd drink—but Master James was no drinker for the drink's sake; he'd just do it to be sociable. Then in 1893 there was some trouble in Wall street an' Master James lost a lot of money. He had to sell the house an' Mary an' I went back to keepin' boarders—we knew how to do it well an' had no trouble.

"Master James went West again an' was gone seven years. I know he was in Alaska some of the time. He came back in 1901, an' he had a pile made again an' he went down to Wall street with it. Two years after 'twas all gone again. This time he didn't go West. He came to board with us. 'All I want is a little capital, Patrick,' he says 'an' I'll get it all back.' Mary an' I mortgaged the house for ten thousand dollars—we'd paid eighteen thousand for it—an' we made Master James take the money. In a year we had it back again, but then it went again, and Master James broke his heart over it. An' in the winter of 1907 he had typhoid fever an' was three months in hospital. He had the best there was. We sold the house."

The old man stopped a moment. I studied the photograph critically for some seconds. He went on:

"Then the luck went against us. Mary got rheumatic fever an' we had to give up the boarders, an' whatever we did 'twas no use."

Again he stopped and took the photograph from me. "He's dead now. Lord have mercy on him an' Mary, too! Anyway, we took good care of him while we had him."

He looked long and hard at the photograph.

"They were gran' days when we had Kilbeggan and Master James was a boy. The Lord knows where they all are now, an' if 't wasn't for this picture I'd think sometimes it was nothin' but a dream. But see now, there's the steps he used to run down to go fishin' in the river. An' to see him serve the Mass in the chapel when we had the priest in the house! An' to hear him sing 'Oh! Ireland is my country an' my name is Pat Molloy!' The old days an' the old house an' them all gone! Oh, 'twas different from this."

He threw it in the trunk with a heavy sigh. It was time to go. But though I knew in advance what the answer would be, I couldn't help asking the question: "What was the family name, Mt. McCarthy?"

"Fitzgerald, sir! The old master's name was Hugh Fitzgerald."

As I went away I thought of the Psalmist's wail: "By the waters of Babylon there we sat down and wept when we remembered thee, O Sion!"

ANDREW PROUT.

LITERATURE

Ireland, A Popular History for Young People. Edited by R. BARRY O'BRIEN. London: T. Fisher Unwin. 1s. 6d. net.

The War in Wexford. By H. F. B. WHEELER and A. M. BROADLEY. New York and London: John Lane Co.

A History of the Irish Parliamentary Party. By F. HUGH O'DONNELL. New York and London: Longmans, Green & Co. \$5.00 net.

The publication of these books by London houses at a time when Ireland is the parliamentary topic of the hour and the pivot of British politics, shows that publishers are keen to launch their wares on the flood-tide that leads to fortune. Mr. Barry O'Brien's "Ireland" is a reprint of an historical primer which he compiled and edited for the Children's Study series in 1896. Prefacing that it is not a history but "rather an elementary sketch which may stimulate the reader to take up worthier works on the subject," he groups the facts of each period around some central figure, beginning with St. Patrick and ending with O'Connell, and thus succeeds in investing his story with dramatic interest. One could find fault with his sense of proportion—Irish schools and missionaries get but one page while the Tithe-War has thirty, and Catholic interests receive frugal treatment—but into the 330 pages at his disposal he packs a vast amount of solid information with the accuracy of the historian and the skill and lure of the romancer. Fisher Unwin has done well in re-issuing this handy book.

Messrs. Wheeler & Broadley devote a large volume to what Barry O'Brien tells better in sixteen pages. Their excuse is that while "the eyes of travelers and politicians are alike directed to Ireland" and the short Fishguard and Ross-lare route invites them to Wexford, the discovery of three new contemporary manuscripts about the Wexford war of 1798 should procure a welcome for their book. The discovery will not add much to the travelers' knowledge. One is the diary of an ungrammatical and biased old lady who was in the custody of the rebels for three weeks and belabors them soundly though they did her no harm; while Lord Mount-norris's Correspondence and the Day-book of the Camolin Yeomanry are only interesting in as far as they confirm unwittingly what history records of the brutalities of officers and soldiery in '98. The fact that the writers consider Froude a fairly impartial historian determines the value of their views. The book is admirably illustrated, is well supplied with maps, index and biographical notes, and has a very valuable bibliography; but compared with works on the period by Kavanagh, Madden, Lecky and Barrington and Barry O'Brien's "Wolfe Tone," it is partial and inadequate.

Mr. O'Donnell's work is not a history, but a series of venomous invectives against the party to which he belonged till his egotism had made him impossible; and with every wail is sandwiched a paean on himself. Its proper title would be "The work, worth and woes of F. Hugh O'Donnell, in two volumes, by himself." It is written in good style and gives evidence of much ability and wide knowledge, but none of judgment or mental poise. Liberals, Tories, O'Connellites, Fenians, Parnellites, Anti-Parnellites, Irish-Americans are in the wrong, all of them some time and most of them all the time—everybody except the Irish landlords and F. Hugh O'Donnell. He looks down with lofty contempt on the Irish members, several of them men of distinguished lineage, who though honest and talented are unfit to associate with one who holds social relations with dukes and dignitaries and is a kinsman of the Duke of Tetuan and other titled O'Donnells. His own impressive portrait of twenty years ago is the frontispiece of the first volume, and

the rather plebeian features of the Duke of Tetuan adorn the second, though it happens that their kinship is no nearer than that of one Smith with another.

He condescended to teach the obstruction policy to Mr. Biggar and Mr. Parnell, but "outside of the furtherance of my policy it was impossible for me to have an enjoyable conversation with either of them or with both." Neither could discuss with him "Greece and Rome, the French Salon or the British Academy, the Renaissance and the Revolution, the tragic muse of Dante or the *voix d'or* of Sarah Bernhardt. I lived on the contrary with the finest flower of the intellectuality of three capitals. What on earth, outside of the policy, had I to do with an unlettered squreling and a rugged provincial tradesman?" Parnell spoiled "my policy" and everything else, until the divorce proceeding set him right, and he finally failed only because he rejected Mr. O'Donnell's advice. National self-government is necessary for Ireland but the people are unfit, the Party is unfit, the priests are unfit, none has capacity for it except a few landlords and Mr. O'Donnell of London.

M. K.

Le Catholicisme au Japon, Vol. I, S. François Xavier et ses premiers Successeurs, 1540-93; Vol. II, **L'Ere des Martyrs**, 1593-1660, par L. DELPLACE, S.J. Bruxelles, Librairie Albert Dewit.

Father Delplace is not the first Jesuit to write the history of the Church in Japan. In 1689 Father Crassel published "L'histoire de l'Eglise du Japon" in two volumes, and in 1736 Father Charlevoix a work in nine volumes on the "Histoire et Description du Japon," of which six and a half are devoted to the Church. These two works, along with the letters of St. Francis Xavier, "whom all the Japanese know and of whom they are proud," the government of Japan has of late years caused to be printed in the language of the country. The present work differs from the foregoing ones in the method employed in its composition; a large place is given to the letters of the missionaries. Father Delplace has been judicious in his selection. The picture he presents of the hopes, trials and desolation of the Church in Japan is very vivid and full of interest.

The question of the resemblances and differences of Christianity and the religions of Japan has been discussed now for centuries. Bartoli attributes the resemblances to the devil, who used them to confuse and distort men's minds; Charlevoix thinks them due to the influence of heretical Christians from Syria or Armenia in the sixth century, Nestorians perhaps. Missionaries of to-day are inclined to follow the opinion of Charlevoix. "The present state of things in Japan gives us an idea of the past. The contact with Christian and European ideas has caused Japanese Buddhism to undergo a change profounder than any it has hitherto suffered. Superstitious and puerile practices are on the eve of disappearance, and soon nothing but pantheism will be left, clothed in the transcendentalism of German philosophy."

After treating of St. Francis Xavier in the first chapter and of his successors in the following chapters of the first volume, Father Delplace passes to the most delicate part of his task—the persecutions. Before entering upon it he lays down his principles. History is a lesson, a light, *testis temporum, lux veritatis*, as Cicero called it. We go to the past in quest of light for the future. In his letter on historical studies Leo XIII wrote of the historian "*ne quid falsi dicere audeat, ne quid veri non audeat*." What, then, was the cause of the persecutions in Japan, the principal cause, for there were several, as we shall see? The brief of Gregory XIII, "*ex pastoralis officio*," had reserved the mission of Japan to the Society of Jesus and forbade other religious to enter under pain of major excommunication. Spanish Franciscans from the Philippines, in their zeal for the

Faith, but not from a zeal *secundum scientiam*, insisted on entering the mission and working there. They regarded the brief as a forgery; troubles arose and finally bloody persecution, which peopled heaven with glorious martyrs but utterly ruined the prospects of the Church in Japan and closed that country to the civilized world for over two centuries.

As is known, the Holy See follows to-day the principles which guided Gregory XIII in forming his decision. To each Order, to some province even of the same Order, a whole mission is confided. As the number of the faithful increases divisions and subdivisions are made, so that a uniform direction is assured.

Father Delplace treats this whole question well; the faults of a few are not laid down to the Order of which they were members. Expressions such as "the intriguing, indefatigable commercial agent," "the blue-blooded Sotelo," "new Cains," are foreign to his work. Documents are quoted in support of his assertions. The influence, too, of English and Dutch traders is also accounted for. The General of the Jesuits had, with few exceptions, sent only Portuguese to Japan. With the presence of the Spaniards from the Philippines the English and the Dutch, moved alike by national and religious prejudice, easily found a means of arousing Japanese suspicions. The Spaniards were more enterprising than the Portuguese; they even hoped to subdue Japan as they had the Philippines. The Jesuits wrote to Philip II that such a desire was utterly vain; that Japan could never be subdued and that 300,000 men could be put in the field by them at the shortest notice. The English and Dutch were heard; Japan was alarmed and persecution triumphed.

Father Delplace devotes some final pages to modern Japan. Unhappily, material progress has not been accompanied by spiritual awakening; materialism and low moral ideas have nothing to stop them as in Christian countries. Japan has been civilized, not Christianized, and has no protection against the Socialism of to-day. A few have seen the dangers and realized that religion is necessary for a country's welfare. May their number increase. At this time, when the Society of Jesus has just returned to its former mission in Japan, Father Delplace's work comes well to hand.

F. C. W.

A Nautical Knot, or The Belle of Barnstapole. Operetta by MAUD ELIZABETH INCH and WILLIAM RHYS-HERBERT. New York: J. Fischer & Bro.

Mr. Rhys-Herbert has been composing part-songs for men's voices quite successfully, and has arranged many old airs—English, Irish, Negro, for quartets. His mind is evidently full of these olden melodies, for most of the songs in this operetta are founded on memories which stick out very boldly at times. Some of the songs are pretty, rather catchy, good for amateur organizations and school societies.

To exemplify, "I Love to Stroll," has a chorus that runs for three or more measures like an old song, "Erin on the Rhine," we believe the title is; "Love's Full of Joy," begins like "Say Not Goodbye"; "'Tis Then I'll Think of Thee" is beyond doubt built upon a song whose title and composer we cannot recall, although some of the words and verses we can remember; and finally, as a climax, "In Sunny Spain" is so decidedly imitative of Trotere's "In Old Madrid" with a chorus that is second cousin to "Esmeralda," that one is constrained to conclude that this was purposely modelled after those once favorite compositions.

Among the songs that are quite pretty are Julia's solo, "I Love to Stroll," Nance's "Love's Full of Joy," the waltz "Love that Tarries" in the first act; while in the second, there are the "Flower Song," a waltz; "Sunny Spain," and "Arm in Arm We'll Walk on Sundays." The work of the publishers, as usual, is well done and leaves nothing to be desired.

S. H. H.

Die Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Porto Alegre, Typographia do Centro.

The author's name is not given, but his vivid descriptions and minute knowledge of facts, as well as the testimony of the publishers, prove that he was an eye-witness. The accuracy of the narrative is borne out by the latest publications on this subject based on official documents found in the archives of Lisbon and other European capitals. The book was first published in Nürnberg, in 1787, by Christoph Gottlieb von Murr, a Protestant scholar of no little name in his day, who was in correspondence with many Jesuits and learned men of all nations. He says of himself: "As an impartial Protestant, as a defender of the rights of humanity, as a sworn enemy of all oppression, and as an admirer of great merit for learning . . . I find it an agreeable pastime to publish useful knowledge about renowned Jesuits." The work as it comes to us has been revised and improved by J. B. Hafkemeyer, S.J. Its strikingly interesting narrative and its short but thorough refutation of the calumnies spread by Pombal make it a welcome addition to our knowledge of a sad period of the history of the Church in Portugal. P. L.

The Young Man's Guide. Counsels, Reflections and Prayers for Catholic Young Men. By REV. F. X. LASANCE. New York: Benziger Brothers. Price, 75 cents and \$1.25.

A glance at the contents tells us that the ground is well covered, for a young man will find in the compact little volume advice upon about every point that may concern him. The simple, straightforward way of putting things is not the least of the book's merits. The sane and sober manner in which such topics as Politics and Temperance are treated appeals to any thoughtful person. Every word of Part Second conveys its lesson to our youth. For boys who leave school early Father Lasance's little book will serve admirably to bridge the gap between boyhood and manhood.

Bibliothèque des Exercices de saint Ignace. No. 25. *La Pratique des Exercices dans l'ancienne Mission du Maduré par le P. LÉON BESSE, S.J.*—No. 26. *Sacra Tempe, seu de Sacro Exercitiorum Secessu Exempli Collecta a Petro Manrique, Hispano.* Enghien (Belgique) Bibliothèque des Exercices; Paris, Lethielleux; Rheims, Action Populaire.

The first of these booklets, No. 25 of a series of studies and documents concerning the Exercises, gives an interesting account of the fruit reaped from them

amongst the converts of Southern India in the eighteenth century, and is full of instruction for missionaries, whether at home or abroad. The second, No. 26, of the same series, consists of a number of examples of spiritual profit gained from the retreat, even though necessity restricted it to but one day. The personality of the author is not certain. The editor, however, holds the more probable opinion that Pedro Manrique is no more than a pseudonym of Father William Bathe, an Irish Jesuit of the first century of the Society, concerning whom one can learn more from Father Edmund Hogan's well-known book, "Distinguished Irishmen of the Sixteenth Century."

La Storia della Passione di Nostro Signor Gesù Cristo, spiegata ed applicata alla vita cristiana, dal R. P. GIACOMO GROENINGS, Gesuita, tradotta dall'inglese dal REV. SAC. GUGLIELMO PAOLINI.

This book, which originally appeared in German in 1889, has passed through several editions and has been translated into English. Hungarian and Polish versions are now in preparation. The solid nature of the work is gathered from a single sentence of the author's Introduction: "The author deemed it prudent not to touch upon private revelations, no matter how venerable the names that may be connected with them; because in such revelations it is too difficult to distinguish between what was really revealed and what was the fruit of pious meditation. He has judged it in more strict conformity with his office of teacher and interpreter of the Gospel to confine himself to the inspired text and to its interpretation as given by the Fathers and men scientifically trained for such work."

The Alchemist's Secret. By ISABEL WILLIAMS. New York: P. J. Kenedy & Sons. Price, 85 cents.

This is the second volume of short stories that has come from the pen of Miss Williams, following soon upon the first. In the new volume she shows a maturing art in the difficult field of the short story. The pathos is more restrained, the handling of situations firmer and the characters more freely allowed to develop in action and speech. The stories are simple and natural in their plots; and yet, especially in the two, "He Hath Put Down the Mighty" and "Nancy's Tale," a dramatic interest is created and sustained to the end, which we would not expect from such simple materials. Young persons should find these gentle annals of the poor as wholesome as they are interesting.

La Civiltà Cattolica, which has entered upon its sixty-first year of fighting the

battles of the Lord, has been honored by His Holiness with a letter in which he specially praises its work against Modernists and urges it to continued activity and zeal.

The second number for April has an article on Missions and Missionaries, in which the rise and growth of the Society for the Propagation of the Faith and other kindred associations are traced. The question of missions is to-day more than ever before the "burning question," for if the Church now has helps which were unknown in earlier days, she also has more rivals and adversaries in her chosen field.

A sketch of Mariavism, not wholly unknown, we believe, in the United States, is a repetition of the old, old story of piety degenerating into pietism, fanaticism, spiritual pride, rebellion and fantastic heresy. A certain woman, Felician Kozłowska, beginning as a Franciscan Tertiary, advanced to the position of Popess of some seventy priests in Russian Poland. One of these secured sacrilegious consecration from the Jansenist Archbishop Gul of Utrecht, and thus the new coterie was "ready for business." Thirty-eight parishes have fallen under the sway of the organization, which very properly maintains friendly relations with the Old Catholics and other similar amputated limbs of the Church. Naturally, it is viewed with favor by the Russian Government, because it is hostile to Rome. Poland is a nation of martyrs. How sad that even one of that chivalrous people should be entrapped in Mariavism!

BOOKS RECEIVED

- A Manual of Church History. By Dr. F. X. Funk. Authorized Translation from the 5th German Edition by Luigi Cappadella. Vol. 1. St. Louis: B. Herder. Net \$2.75.
The Catholic Mission of Southern Burma and the New Cathedral at Rangoon. By the Very Rev. E. Luce. London: Burns & Oates.
The Childhood of Jesus Christ. According to the Canonical Gospels. With an Historical Essay on the Brethren of the Lord. By A. Durand, S.J. An Authorized Translation from the French. Edited by Rev. Joseph Bruneau, S.S., D.D. Philadelphia: John Jos. McVey. Net \$1.50 prepaid.
Children's Gardens for Pleasure, Health and Education. By Henry G. Parsons. New York: Sturgis & Walton Co.
School Architecture. A Handy Manual for the Use of Architects and School Authorities. Compiled by William G. Bruce. 4th Edition. Milwaukee: The Johnson Service Co.
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THE NUNS OF CEBÚ, P. I.

In 1904 there was something of a famine in one of the Philippine possessions, the island of Cebú. The Sisters of Charity, in charge of the local Asylum of St. Vincent de Paul, took up a collection from Americans and others to buy rice which they distributed to the needy. On March 11th, 1909, the *Christian Herald* published an article signed by Frederick and Elizabeth White-Jansen, Presbyterian missionaries of Cebú, accusing the nuns of buying the children from their mothers and illegally detaining them.

The following extract from the *Christian Herald* of that date explains the nature of the accusation:—

THE LITTLE CHILDREN WHO SUFFER.

"Can the little orphan children of the Philippines answer with hope and promise the call of the Saviour, when over-burdened with heavy toil, and too often surrounded with degrading immorality? Shall we not try to get some of them free, and give them the Christian home and good surroundings so often denied them? The Friend of all little children made them a shelter in His arms when they were brought to Him for blessing. Will you not take up His work, and make sheltering homes for the many little orphaned ones of Cebú Island? Some of them are now being cared for in the dispensary of our medical mission, during his short furlough home.

"There is ample space on our missionary property where an orphan home might be built. There are only eleven orphans now under our care, but many others are waiting to be received. Surely food and clothing and shelter for these little ones will come from the friends of the ever-near Friend of all little children. Knowing that the Saviour has His friends, we receive these little orphan ones and tell you of their need. Orphan children who have a living faith in Christ, when brought for care and shelter, we will not refuse.

"During the Cebú famine many poor mothers brought their little starving children to the nuns in this city. Death seemed so near that the mothers thought they had better save themselves and their little ones from starvation in this way. So, for a bowl of rice little children were sold to the nuns. When the food was eaten and hope revived, numbers of the poor mothers returned to the door of the convent to beg that their children might be restored to their arms. But their prayer in every instance was denied.

"We purpose that when there are orphan brothers and sisters they shall share home life together, and that the little ones shall mingle in school life with other chil-

dren, while giving them the Christian environment and watchful home care which they lack, and so prepare them to meet life and mingle with their fellow-men, bearing life's burdens and duties beside them.

"(Signed)

"FREDERICK AND

ELIZABETH WHITE-JANSEN.

"American Presbyterian Mission,

Cebú, P. I., Nov. 15, 1908."

A fortnight after the publication of this letter, on March 24, 1909, the Secretary of the Protestant Alliance of London laid this grave charge before our Ambassador, Mr. Whitelaw Reid, who in turn handed the matter over to the Secretary of State, Washington, D. C. From the Secretary of State the accusation found its way to the office of the Secretary of War, whence it was despatched to the Governor-General of the Philippine Islands. The official communication from the War Department bears the date of April 16, 1909. On June 9 the Governor-General of the Philippines wrote to the Director of the Constabulary of the Philippines, and finally, a week later, that official passed the document on to the Senior Inspector of Cebú for investigation and report.

The report is here given in full, together with the statement of the Sister Superior of the Cebú Orphan Asylum:

"PHILIPPINES CONSTABULARY,

"Headquarters, Province of Cebú.

Cebú, August, 1909.

"The Executive Inspector,
Bureau of Constabulary, Manila.

"Sir:

"In compliance with your instructions of recent date, I have the honor to submit the following report of my investigation of alleged criminal detention of children by the Catholic nuns of Cebú, as charged by the Reverend Frederick Jansen of the American Presbyterian Mission here, in an article published in the *Christian Herald* of March 11, 1909.

"On the 13th of July a letter was addressed to the Rev. Mr. Jansen, informing him of my instructions to investigate the matter, and requesting him to furnish me the names of fathers or mothers whose children had been illegally detained by the Sisters, and although Mr. Jansen did not honor me with a reply to such letter, his wife wrote a short letter questioning my interest in the case, and declining to go into details. I did not at first notice that this letter was signed by Mrs. Jansen, instead of her husband himself, so I wrote him a second letter advising him of the source of my authority for making the investigation and again requesting him to furnish me with the names of the injured parties. Again Mr. Jansen ignored my letter, though a second letter was received from Mrs. Jansen, in which she stated that

the article published in the *Christian Herald* was hers and not her husband's, and that in writing it she had based her statements on information given her by reliable natives, after having assured herself of the absolute truth of the same.

"A third letter was then sent to Mr. Jansen informing him that the article in question was signed by himself as well as Mrs. Jansen, and again requesting the names of the parents concerned. To this he made reply, stating rather indefinitely that he was working on the matter slowly, and that he would furnish me any information that might come to hand. Not being very well impressed by Mr. Jansen's apparent evasiveness and indifference, and having little assurance of securing the names of material witnesses, I interviewed a number of the older residents of the town, of different nationalities and religions, and finally carried the matter to the Mother Superior of the Convent, through the Bishop of Cebú. The Mother Superior was somewhat astonished at the nature of the charges made against her by Mr. and Mrs. Jansen, but very willingly consented to make a statement in reply to the same, and did so, addressing herself to the Bishop, in the presence of Captain George W. Read of this office. A copy of such statement, translated from Spanish by Captain Read, is enclosed herewith. It explains the means adopted by her Order, as well as that of the Fathers here, to alleviate in so far as they were able the famine-stricken people, and denies in toto the charges made by Mr. and Mrs. Jansen. This statement of the Mother Superior was substantiated by information received in my interviews with older and most reliable citizens of the town. As yet, Mr. Jansen has not furnished a single witness, nor given me other evidence in support of the charges made by him.

"The Sisters here are rearing and educating a limited number of orphans, the support of whom is borne in part by the officials and merchants residing here, and the remainder by the Religious Orders. The Sisters would be only too glad to deliver such children to their parents, had they any. I might add that the list of subscribers to the support of these children contains the names of a number of non-Catholics, including that of the undersigned.

"The undersigned finds the charges made in the article in question as being entirely without foundation.

"Very respectfully,

"(Signed) L. E. BOREN,
"Major and Senior Inspector."

STATEMENT.

By Sor Teresa, Mother Superior of the College of the Immaculate Conception and

Hospice of San José, regarding alleged detention of children against the will of their parents:

"In April, May, June, July and August, 1904, a great famine prevailed in the Province of Cebú, and hundreds of poor people swarmed in the streets of the capital. In order to relieve, in so far as was possible, the thousands of needs of so many destitute, the late Father Julia opened a subscription, which he headed with a large sum from his Order, followed by the College of the Immaculate Conception, which the Sisters of Charity, the only nuns in the city, had been directing for many years, and the gifts of other influential persons, who joined in the good work. For several months rice was distributed, in the court now occupied by the College of the Child Jesus, to all the poor who presented themselves, giving two measures to each adult and one each to children. If any mother came with two, three, five, seven or more children, she was given a measure for each, to take away with her and give it to her family in her own house. It follows that it is a base calumny, as all Cebuanos can testify, that, as some newspapers have stated, the Sisters of this city bought children from their starving mothers for a plate of rice, and later refused to restore the children when their time of need was past.

"On the 19th of July of the aforementioned year, Feast of St. Vincent de Paul, a free dinner was given by both religious communities. Said dinner was given in the cinematograph theatre of Sr. Pedro Royo, a Spaniard. There were to be found, serving the poor, the daughters of the principal families of the city. The distribution lasted from 8 A. M. until after 1 P. M., and as the voluntary helpers were exhausted and the gathering of the starving was innumerable, I was arranged to give the unserved applicants uncooked rice and money in order that they might eat in their houses or where they might best accommodate themselves. The above is all that I am able to inform Your Grace regarding the matter in question."

The last work of the lamented Bishop Hendrick, in whose diocese the alleged transaction took place, was to further the investigation and expose the baseless character of the slander. Before his death he had the satisfaction of receiving the following retraction from the Presbyterian minister:

"Cebú, Sept. 25, 1909.

"Bishop Hendrick, Cebú.

"My dear Bishop:

"Some time ago, as you know, there appeared in the *Christian Herald* an article to which the signatures of Mrs. Jansen and myself were attached, in which certain charges were made against Cebú nuns, and

while the article stated, I believe, that these cases had not been personally investigated by us, when asked to help in investigating the same, we felt, of course, in duty bound to do so. The persons who made these charges lived, at the time, one family (according to their own statements) in the mountains back of San Fernando, others in the mountain region back of Carcar. However, the parties could not be found, and as we did not even have their full names, the investigator had no easy task, though it seemed that, at the time (1904), such people had lived there, but had moved away to other places in the interim. I made a full and frank report of the matter to officials concerned, and the report will of course be sent to all concerned in the matter. So far as we are concerned the matter is settled.

"But I cannot refrain from writing you to say, that I sincerely regret the article ever was written. I have myself, on a number of occasions, been offered and begged to take children off the parents' hands for adoption, because of their poverty. Lack of facilities has prevented me, but I have often of late thought that, had I received such children and, moved by compassion by the parents' utter poverty, had assisted them at the same time with gifts of food or money, they might possibly have turned round and accused me of having bought the children; and in the case they sought to recover them, and I most certainly should have refused to give them back to such parents, realizing that only need or greed or opportunity might offer itself for them to effect a real sale, especially of the female children to their sure moral ruin, then I do not put any accusations whatever beyond such people.

"May I ask you to tell the Mother Superior of the Convent of my regrets. While your Church and mine may differ in doctrine, believe me it would grieve both Mrs. Jansen and myself unspeakably if we knew that we had done anybody an injustice.

"I am glad with this to take the opportunity of expressing to you my heartfelt sympathy for your feeble state of health, and I should regret very much if you, on that account, should be hindered from continuing your work in this diocese.

"Hoping that you may, on the contrary, be spared for the good of your Church here for a long time, believe me, dear sir,

"Very respectfully yours,

"FRED. JANSEN."

The moral taught by the documents given above, or borrowing the form of the ancient Prince of Fabulists, "the fable shows" that bigotry is like "vaulting ambition which o'erleaps itself, and falls on the other."

EDWARD SPILLANE, S.J.

EDUCATION

A recent critic in a quasi-religious review says: "In favoring schools entirely free from denominational influence and not subject to control by any religious body, one does not necessarily show himself to be a patron of anti-Christian schools or anti-Christian training." The contention is rather frequently advanced of late to meet one of the objections which is urged against the processes of Mr. Carnegie's Foundation. It is not easy for some to grasp the fundamental principle that Christian teaching must be "denominational"—if one may use a word which is not a particularly happy one. Sometimes an illustration drawn from experience is a more effective teacher than is pure reasoning. Few will deny that the school system in vogue in France to-day is anything but Christian or religious in its influence, and most of us will affirm that the ruin of Christian education in that hapless land dates precisely from the closing of the schools controlled by the religious bodies. Yet M. Brisson, the French Deputy whose report led to the undoing of these schools throughout France, was just as insistent as are some later friends of education that he was not opposed to religious or educational liberty. He merely meant to put an end to dominant control of schools by religious bodies.

Similarly in the educational struggle that occurred a few years since in England's Parliament, Dr. Clifford, the non-Conformist leader, openly boasted his purpose to follow the policy of Combes in France against religious schools. And who does not remember the means he used to put his policy into execution? He would have eliminated every religious test in education. In the catchword used there is a surprising likeness to the formula met with in the Carnegie Foundation. One may be permitted to hope that in the great opportunities the fund ensures for the advance of education the evil results which have attended education without religion in other lands may not come home to us.

Coeducation has been found wanting in another of its once favored haunts. The abandonment of the coeducational feature has been discussed for some years by the trustees and alumni of Tufts College, Medford, Mass. Definite action follows the report of a committee recently appointed to determine the school's policy. The report was emphatic in favor of the policy of separation of the sexes. Last week its trustees, acting on the report, recommended the establishment of a separate women's department at the college next fall, to be known eventually as the Jackson College for women. The committee had urged that action be taken at once to raise the

necessary funds for the new buildings required because of the change.

An article in a recent number of one of the popular magazines has occasioned considerable discussion of the methods prevailing in advanced schools for young women. Naturally enough, the stand which the Catholic Church has ever taken in regard to the training of her children has been referred to more or less favorably in the discussion. There will be always among us those who find it difficult to accept guidance on the educational question, and who claim they cannot understand why objection is made to Catholic young men and women attending non-Catholic schools or colleges. Perhaps it may not be amiss to quote again the excellent summary of reasons for our Catholic policy advanced years ago by the late Bishop McQuaid of Rochester. A query had been made by the *Outlook* regarding the Bishop's opposition to the presence of Catholic young women at non-Catholic higher schools. Among the reasons of his opposition which the Rochester prelate enumerated were these: "Compulsory attendance at non-Catholic religious exercises; the system of co-education commonly prevailing; the teaching of philosophy and history there followed; the existence of Catholic colleges in the East and West where are found Catholic ladies still loyal to their Church and ambitious to attain to the highest ideals of pure, cultured, noble womanhood." The reader who keeps in touch with the educational history of to-day will not need to be reminded that time has not weakened the strength of the Bishop's reasons.

As has been stated frequently in this column, the tendency among us to demand provision for definite religious teaching in the educational system is growing more marked every year. The disposition appears to exist even to study a practical plan suitable to our schools. Unfortunately the ingrained fear of anything that suggests closer relations between Church and State still holds its place in the United States. Much as the need of religious teaching is recognized, there is the old cry to frighten men away from a sensible study of ways and means to satisfy the need. "It will never be possible for religion to be taught in the public schools, and a division of the school tax which shall permit each Church to secure the benefit of religious teaching to its children is not a feasible proposition in this country." The first of these contentions is correct; the heterogeneous composition of the public schools in the States forbids the possibility of teaching religion in such a way as to satisfy all or any who frequent their classes. But why must we concede offhand the impossibility of the

second? England and Germany and Canada have solved a similar problem to the practical contentment of their citizens. Why cannot we do the like in a country which makes so great a boast of its educational freedom?

SOCIOLOGY

The United States Steel corporation has put a plan of relief before its workmen, to be tried for a year before being accepted. It is a purely voluntary relief in case of death or accident in its service, on the part of the corporation, but the condition of its acceptance by the workman is his renunciation of any legal claim he may have for compensation. The plan makes a very wide distinction between the unmarried workman and the married man living with his family. The family still in Europe of the foreign workman is ignored. Still a large discretion is left in the hands of the management. For temporary disablement no relief will be paid for a longer period than a year, or for the first ten days. Unmarried men are to receive 35 per cent. of their wages with certain increases for length of service, but in no case is the relief to exceed \$1.50 per day. Married men are to receive 50 per cent. of their wages with increases for length of service and number of children; but the relief is never to exceed \$2 per day. Permanent disablement is to be compensated for at from six months' wages for the loss of an eye to eighteen months' for the loss of an arm.

Death relief equivalent to eighteen months' wages will be paid under due conditions to widows and children under sixteen years of age, with increases for length of service and number of children. But in no case shall the amount paid exceed \$3,000. It must be acknowledged that the relief thus planned falls short of that allowed under the English system and proposed by the New York State Commission.

From the Pension Committee's report the Irish Local Government Board appears to have seized every opportunity to cut down the Pension list outside of the Protestant counties of Ulster. The census of 1841 and 1851 are frequently contradictory; such cases seem to have been decided in favor of Ulster and against the South, with the result that North-East Ulster gets much the best of it in number and value of pensions. Mr. Birrell, in reply to Mr. Ginnell, M.P., has promised to secure rejected claimants a rehearing under more reasonable conditions.

The boys at the Colorado State Home for Dependent Children are permitted and encouraged to raise chickens and pigeons. Every boy must care properly for his stock or surrender the privilege of keeping

it. Very few of the youngsters go out of business. The neighborhood forms a ready market for fresh eggs and squabs. Superintendent Cowan is satisfied that business methods and a sense of responsibility and thrift result from what is pleasant diversion for the boys. His young charges are orphans or children rescued from dangerous surroundings and are under the guardianship of the State.

The young people in Baltimore want more playgrounds. The means they took to express their wishes to the city authorities was a military parade of three thousand schoolboys, reviewed by the Mayor. The public interest thus aroused is not to be allowed to cool. The "playground regiment" is now getting to work to collect the subscriptions promised by citizens in the hour of enthusiasm.

There are signs that a fall in prices is beginning, though there is no reason to expect an immediate return to the very low cost of living of some years ago. Wheat is to-day 14 per cent. lower than the highest price of last year; corn is 24 per cent. lower, and oats 32 per cent. Cattle, sheep and hogs have declined somewhat in price, but they are still very high.

ECONOMICS

One reads from time to time statistics of the yearly production of coal, oil, iron, timber, grain and cotton, and deplors the looseness of expression. Man by his labor produces the annual crops; but for the production of timber a period of many years is required. As for coal, oil, iron, etc., he cannot produce a single ounce. With regard to timber, then, the so-called production is a consumption, with a possibility of replacing the stock consumed after a certain length of time. As regards iron and other metals, it is a utilization involving a certain necessary waste which can never be replaced. But the so-called production of coal and oil is absolutely irreparable destruction. When one considers the recklessness of this destruction he sees how wise was the warning given many years ago by the great Lord Derby on the danger to England of excessive coal mining, how practical is the action of the Government of Victoria (Australia) in taking steps to conserve its coal resources, and how necessary to sound economics is the understanding of such elementary exactnesses as we have here put down.

These considerations are occasioned by the reading of a report of an address made by Henry S. Graves, chief of the Forest Service, to the National Lumbermen's Association. Mr. Graves spoke for private reforestation by lumbermen themselves as opposed to public reforestation either by

the agents of the State or made compulsory on private parties by legislation, and urged American lumbermen to undertake the work at once. He thought that it would be impracticable from a business standpoint to ask large holders to do so throughout their entire holdings, but recommended them to begin on a moderate scale. Mr. Graves seemed to look upon the matter from the lumbermen's point of view as an investment. Such a restricted view, it is to be feared, will frustrate the movement, as the lumberman will be dead and gone long before any returns will come from his planting. Let it be understood that his duty to the nation requires him to plant a tree for every one he fells, and a solid foundation will have been laid on which to build up a practicable system.

Canada's export trade with the United States passed, in the month of March, the twenty million mark. In the corresponding month last year it reached only \$14,400,000, while in March of this year it amounted to \$20,172,673. This great gain increases the total of trade for the nine months ending with March from \$113,000,000 in 1909 to \$152,000,000 for the present season. Imports from the United States in March of this year were \$7,643,000 against \$5,752,000 during the same month of 1909. Washington advices say that no other country shows so marked an increase as the Dominion of Canada.

Negotiations, which have been under way since last November, were concluded on April 26 for the sale, by Messrs. R. W. Strong and C. W. Tessie, of St. John's, Newfoundland, to a syndicate comprising twelve New York capitalists, with C. D. Stanford, of Bangor, Me., as managing director, of 13,850 square miles of well-wooded land for \$250,000 and 49 per cent. of the proceeds of the pulp industry in the future. Ten thousand miles of this land is situated on the Labrador coast, extending from Byron's Bay, north of Hamilton Inlet, to Port Manners. The remainder of the timber is in Newfoundland. The company, which has been capitalized at twenty-five million dollars, will erect pulp and paper mills at the most convenient point on the stretch of coast where the limits are situated. A line of steamers is provided for, and by this time next year the pulp will be shipped to England and the United States. This enterprise is the outcome of Lord Northcliffe's, referred to by Sir Edward Morris as the Harmsworths', venture on the same lines in Newfoundland, and of the Quebec legislation now going into effect, prohibiting the exportation of pulpwood from Crown lands. Through this transaction the Newfoundland Government received \$55,412 as timber fees.

SCIENCE

The Prussian Government has been testing the feasibility of introducing the new Edison storage batteries into railroad service. A locomotive has been furnished with 408 such cells with a capacity of 280 ampere hours. The total weight of this battery is 5.9 tons, the driving mechanism consisting of two 35 H.P. series wound motors. On the trial trip the engine hauled 36 tons over a distance of 132 miles on a single charging, and on examination the batteries showed power remaining to cover a third of this distance.

* * *

That the transmission of wireless telegraph messages is greatly affected by sunlight seems to be well established. It is found that the stronger the sunshine the less is the inductivity of the ether, and thus a larger radius of communication is ensured in Northern latitudes than in the Tropics.

* * *

Dr. Roberts Austen, an English chemist, has compounded a new alloy of gold and aluminium which, it is said, outrivals in brilliancy any known metal. Its general hue is purple, which changes into a bright ruby tint when revolved in sunlight. Another alloy just introduced into industry is the so-called "metal cork." Analysis shows it to consist of 99.30 per cent. magnesium, with zinc, sodium, aluminium and iron. The density of the alloy is 1.762, that of magnesium being 1.74. Its color is grayish-white.

* * *

Owing to the failure of the National Geographical Society and the Peary Arctic Club to raise the \$50,000 necessary to finance the expedition for the discovery of the South Pole, the project has been abandoned, for this year, at least.

* * *

With new facilities for the safer transportation of radium, the trade has been placed on a firmer footing. The preparation, which is not pure radium, but radium-barium chloride, is enclosed in a so-called radium cell, some two inches in diameter and three-quarters of an inch in length. This container is re-encased in a tube of brass provided with a lead bottom. A mica plate fitted to one side of the capsule obviates the necessity of opening it when in use.

* * *

The present magnitude of Halley's comet is estimated to be about 4.0, which will grow until May 21, when it will reach about -1.7, which is about equal to the brightness of comet 1910-a at its perihelion. If these estimates are correct the comet should remain visible well into July.

Measurements made on the tail of the comet, as photographed at the Lick Ob-

servatory, show a length of 7,000,000 miles. Unless this length is much increased, our chances of cutting through the tail are very slim. F. TONDORF, S.J.

ECCLESIASTICAL NEWS

Archbishop Ireland, on May 19, at St. Paul, will officiate as consecrator of six Bishops, an event unique in the history of the Church in the United States. The new prelates will be the Rt. Rev. Timothy Corbett, Pastor of the Cathedral, Duluth, Bishop of Crookston; Rt. Rev. Vincent Wehrle, O.S.B., Abbot of St. Mary's Abbey, Richardton, N. D., Bishop of Bismarck, N. D.; the Rt. Rev. Joseph F. Busch, head of the diocesan missionary band, residing at Excelsior, Minn., Bishop of Lead, S.D.; the Rt. Rev. John J. Lawler, Pastor of the Cathedral, St. Paul, Auxiliary Bishop of St. Paul; the Rt. Rev. James O'Reilly, Pastor of the Church of St. Anthony of Padua, Minneapolis, Bishop of Fargo, N. D., and the Rt. Rev. Patrick Heffron, Rector of St. Paul Seminary, Bishop of Winona, Minn.

The Right Rev. John Joseph Nilan, D.D., seventh Bishop of Hartford, was consecrated in St. Joseph's Cathedral, Hartford, on April 28, by the Most Rev. William H. O'Connell, D.D., Archbishop of Boston, assisted by Bishop Walsh, of Portland, Me., and Bishop Feehan, of Fall River, Mass. The ceremony was performed in the presence of a distinguished gathering of Rt. Rev. Bishops and Monsignori, eight hundred priests, secular and regular, and a large concourse of the laity. Governor Weeks of Connecticut was also present with his executive secretary and other members of his staff. The sermon was delivered by the Rt. Rev. Mgr. M. J. Lavalle, V.G., of New York.

The Rev. Michael Francis Fallon, who was consecrated, on April 25, Bishop of London, Ontario, was born in Kingston, Ont., May 17, 1867. Educated there and at the University of Ottawa (B.A., 1889), he entered the Congregation of the Oblates of Mary Immaculate, pursued his theological studies in the Gregorian University, Rome, where he received the degree of D.D., and was ordained priest in 1894. He was professor and later on Vice-Rector of the University of Ottawa for three years, then Pastor of St. Joseph's Church, Ottawa, for three years more, during which he edited an influential Catholic weekly created by himself. In 1901 he became Pastor of the Holy Angel's parish, Buffalo. Two years later he was chosen Provincial of the American Oblates and held this position till he was appointed to the vacant see of London. The consecrator was Archbishop McEvay, of Toronto; the assistant Bishops were Bishop Scollard, of Sault Ste. Marie,

and Bishop Macdonnell, of Alexandria. There were also present Archbishop Donatenwill, Superior-General of the Oblates, the Archbishops of Chicago, St. Boniface, Montreal, Kingston and Halifax, the Bishops of Buffalo, St. John, N. B., Chatham, N. B., Sherbrooke, Valleyfield, Peterboro, Detroit, Hamilton and Rochester, and about three hundred priests from all over Canada and the United States. Mgr. Shahan, Rector of the Catholic University, Washington, preached the consecration sermon. Rev. George I. Nolan, O.M.I., of Lowell, Mass., preached at Pontifical Vespers. Mgr. Meurier, administrator *sede vacante*, read an address to the new Bishop of London on behalf of the clergy, and the Hon. Thomas Coffee, Dominion Senator, read another address from the laity. The Right Rev. Bishop Fallon replied separately to both addresses.

On May 11 the annual meeting and banquet of the Alumni Association of the North American College, Rome, will be held in Baltimore, Md.

The seventy-fifth anniversary of the founding of the Congregation of the Sisters of St. Mary was celebrated April 14, in the Diocese of Dallas, where that Sisterhood conducts several educational institutions. At Sherman, Texas, Rt. Rev. E. J. Dunne, Bishop of Dallas, presided at Solemn High Mass in St. Mary's Church, and afterwards at the public celebration in the auditorium of St. Joseph's Academy, conducted by the Sisterhood, when he paid high tribute to their services for Christian education in Texas.

A unique combination of anniversaries was celebrated in Cleveland, Ohio, on April 17. This date marked the fortieth anniversary of the erection of St. Stephen's parish, of the priesthood of its Pastor, and of his appointment to this parish. The beautiful parish church and a well-organized school mark the successful administration of the Rev. C. Reichlin during his long years of service. He is now irremovable Rector of the parish he started. An enthusiastic gathering of grateful parishioners and other well-wishers filled the large hall of Gray's Armory, where the commemorative celebration took place.

An interesting celebration will be that of the ninth anniversary of the institution of early services for night workers to be held at St. Andrew's Church in New York, May 8. Rev. Luke Evers, Pastor of the church, who has been in charge of this work from the beginning, will be celebrant of the commemorative solemn high Mass at 2.30 A. M. Nine years ago the idea of having services for the night workers was

first broached to Archbishop Corrigan, and the project was successful from the start. Archbishop Farley opened another church up town and has ever warmly seconded the efforts of the promoters of these Masses, and has frequently congratulated those responsible for their enduring success.

PULPIT, PRESS AND PLATFORM

Archbishop O'Connell, of Boston, recently addressed a public meeting of a local branch of the Federated Catholic Societies of his diocese, at Lowell, Mass., on the subject of Loyalty. In regard to Mr. Roosevelt's treatment of the Vatican and his secretary's share therein the Archbishop said:

"And remember I am talking really and truly on principle, not personalities. I am talking as I would to any man. Now, Mr. Roosevelt has always said and has given us to understand that he is very fond of Catholics and he liked them very much. We will let that pass. We suppose it is true. If it were true then, Mr. Roosevelt, why did you dare insult the Holy Father, the Pope? Why did you dare to pass over the common rights of man, to turn down an offer of hospitality from the Holy Father, the head of the great Catholic Church, whom we revere as the Vicar of Christ? Now, Mr. Roosevelt, do you really love us? If so, you have shown your affection for us in a very strange way. The Vatican knew perfectly well that its action would be misrepresented. The Cardinal Secretary of State, Merry del Val, knew perfectly that at once there would be oceans of vilifications heaped against him, and Mr. Roosevelt allowed him to take the blame. The Vatican is loyal, and there is an example of disloyalty in that very incident which stands forever as history.

"It is the case of Mr. John Callan O'Laughlin. Who is he? He says he is a Catholic and boasts of it, and in the same breath he cables all over the world that the head of his Church is wrong and Mr. Roosevelt is the greatest thing in creation. That is the sort of a Catholic that we are ashamed of—Mr. John O'Laughlin, who seems to be looking for a job and is willing to sacrifice the things that man holds most sacred for this particular work, which he hopes may come his way. He will live to see the day that he will regret these words, for there never was a man yet in the history of the world who played the part of Judas that didn't in the end pay for it, and Mr. Callan O'Laughlin, who is insincere, will live on. Mr. Roosevelt is shrewd and knows that that kind of a Catholic is not a Catholic at all, and we know that the Federation will keep out of public office such men as this. If our neighbors wish to honor Catholics

by high positions in their gifts, then we insist that they must be real Catholics and not John O'Laughlin's."

"It is well to know," says *Il Resegone*, a Catholic weekly of Lecco, "that *L'Evan-gelista*, the Methodist organ in Rome, is notoriously in alliance with *L'Asino*. Sufficient proof of this is found in one of the latest numbers of Podrecca's filthy sheet, in which there is a statement from *L'Evan-gelista* to the effect that it is in accord with *L'Asino* and fully approves of its methods." Podrecca's coarse cartoons of things the most sacred and his violations of public decency have repeatedly brought him before the courts.

The importance of Catholic social activity is once more emphasized in the mid-April number of the *Catholic Fortnightly Review*. It thus comments on the Washington University *Record* for March, 1910:

"It offers some excellent suggestions as to the varieties of fruitful social effort, especially in our large cities and among the children of the tenement. We fully agree with the author in his high estimate of work of this kind. 'At the present time,' he says, 'in popular speech social work includes both paid and volunteer work in charitable societies, social settlements, institutional churches, probation offices, compulsory attendance departments of the public schools, playgrounds, welfare work in factories and stores, and state, county, and municipal, charitable and correctional institutions. Though the field here outlined is wide, it includes only a part of the great domain of social service.'

"We think it proper again and again to call the attention of Catholics to these different kinds of social work, because as time goes on the Church and her children will be called upon to take part in these activities, and we have hardly yet begun to realize the necessity of work along these lines.

"Complaints are often made by the pastors of city churches that the 'social settlements' especially are largely engines of sectarian proselytizing. But, as we pointed out already fifteen years ago, the more these complaints are justified, the greater the need for us to learn from the tactics of these zealous and mostly well-intentioned social workers whose efforts tend to deprive our children of the faith that is in them. In an article entitled 'Cahenslyism' (*Catholic Fortnightly Review*, XVI, 13) we showed how social agencies of the kind just referred to are 'systematically undermining the faith of Italian "foreigners" in Chicago.' The same is true of other large cities, notably New York and Philadelphia.

"What importance is attached to this

'social settlement' work may be seen from the following words of the Washington University Record: 'Along with the enlargement of the work done in the social settlements has gone a widening of the interest in this form of social work, even in the churches and the wealthier classes of the community, until now it is probably correct to describe the settlement as a practical expression of the interest of the more favored people of the community in their less favored neighbors.'

"When the writer of the article speaks of the interest for this work among 'the churches,' he lets us understand that he means the Protestant churches. Of course, no one can unreservedly condemn the 'settlement work' of the various denominations, many of which have ample means and an army of willing helpers. But we think it is high time that our Catholic people realize that this particular form of welfare work is being used as a means to rob those of our Catholic brethren who come under its influence of their faith, and that in the course of time this agency in the hands of so-called non-sectarian leaders will become a source of incalculable defections. When we were asked years ago by a Chicago pastor, whose parish was near a famous social settlement: 'What can I do to save these unfortunate Catholic protégés of Hull House?' we knew no other reply than: 'Engage in Catholic settlement work!' We know of no better means to-day."

OBITUARY

Rev. Gaspar Harzheim, S.J., who died April 7, at Florissant, Mo., had an unusually varied career. He was born in the city of Bonn, Rhineland, January 3, 1838. Having finished the course of studies at the Gymnasium, he pursued higher studies at the University of Tübingen, and on April 20, 1860, entered the Novitiate of the Society of Jesus at Gorheim. After the usual studies in the Society he taught the humanities for three years, and in 1869 he was sent to Maria-Laach to pursue the theological course. During the Franco-Prussian War, 1870, he served in the military hospitals; in 1872 he was ordained priest, and two years later he passed through the third probation under Father Meschler. One of his fellow-priests was the present General of the Society. In 1875 he arrived in India, and after a period of teaching in Jesuit colleges there he was engaged for several years in taking care of the poorest caste in the district of Ahmednagar. His broken health forced him to return to Europe in 1883, but in the following year he returned to India, which he was obliged to leave forever in 1886. A few days before his death he wrote to one of his brethren: "I hasten

to return your list in order that it may reach the sooner my old dear India. If I were not completely broken, I might offer myself to act as your messenger and to carry it over. Many of those who had to leave India retain some home-sickness for that beautiful but unhappy land. However, my voyage is advanced so far that I see looming up and coming nearer and nearer the coast of another home more beautiful than India and infinitely happy."

In 1887 Father Harzheim arrived in Prairie du Chien, Wis., where he was engaged in teaching the classics to the younger members of his Order for twelve years. He continued the same work at St. Stanislaus, Brooklyn, O., and Florissant, Mo., until the day before his death, April 7, 1910. Father Harzheim was a thorough Latin scholar; nearly every year he wrote a play in classical Latin for the training of his pupils.

Rev. James M. Hayes, S.J., who died in St. Ignatius' College, Chicago, on April 29, was well known as one of the pioneers in the movement to disseminate Catholic reading matter in the form of cheap pamphlets. For nearly half a century he was busily engaged in writing, reproducing and circulating Catholic apologetic literature. Father Hayes passed the eighty-fourth anniversary of his birth only a few days before his death. He entered the Society of Jesus at Florissant, Mo., in 1849, and since that time spent his years without intermission in teaching, giving missions, parish work and directing publications. He was distinguished in Chicago as a temperance worker and organizer of men's total abstinence societies and anti-treating leagues. His work in Chicago for the last thirty years made his gentle and patriarchal figure a familiar one in the streets of Chicago's west side.

A noted attaché of the Vatican passed away on April 29 with the death of Monsignor Agostino Pifferi, titular Bishop of Porphyre, who had been the sacristan of the Pontifical Chapel since the time of Pius IX. He died in the arms of the Holy Father, who had gone to the bedside on learning that the end was near. The Monsignor, who was a Hermit of St. Augustine, had served for fifty years under three Popes. The post has existed for six centuries and is always conferred on an Augustinian.

The death is announced of Mgr. Barbieri, Vicar-Apostolic of Gibraltar. He was a native of Siena, where he was born in 1836. Joining the Benedictines in 1858, he held high office in the Order, and while Abbot of St. Peter, Perugia, he was elected to the Vicariate of Gibraltar in 1901. He was an accomplished man of letters.

LETTER TO THE EDITOR

SHOCKING SAMPLES OF VANDALISM.

To the Editor of AMERICA:

Vandalism and desecration are at all times causes for regret. When seen where least expected the greater the pang. One surely does not look for such things in the Metropolitan Museum of Art. In the new wing there is a group of statuary representing the Entombment, to which a Catholic at once attaches much significance. To him it has an added meaning. Can you appreciate, then, what one feels when he sees that the centre figure in the group, the figure of Christ, has been scratched and cut with names and French phrases and dates? The dates seem to range from the first to the last of the nineteenth century, the group belonging to the sixteenth century. In the same room is another figure of Christ with similar disfigurements, and we observe, too, that the other figures in the two groups seem to be untouched in this manner. I am interested and beg you kindly to inform me how these groups were obtained from their original settings in blessed chapels.

LOUIS H. CHAZAL.

New York, April 24th.

[The two groups mentioned by our correspondent are chalk-stone figures, an Entombment and a Pietà, the first being inclosed in a Renaissance wood-frame and making an example of the French school of Michael Colomb, about 1510. They came from the chapel of the Chateau de Biron, Perigord, France, and were sold to Mr. J. Pierpont Morgan, in 1908, by the Duc de Biron. Mr. Morgan has loaned them, with so many others of his art treasures, to the Museum, where they form a part of the exhibition of the art of the Gothic centuries in the new wing. We strongly urge our readers to visit this recently opened exhibition, which tells graphically one of the many chapters of the fostering care of the Church as the Mother of Art. The story of these two groups of statuary is told in the Museum Bulletin for July, 1908.]

With regard to the defacing of the two figures of the dead Christ it is certainly a very shocking sight to a reverent American, no matter what his religious belief, but Director Robinson, who is the curator of this section, assures AMERICA that the vandalism was all perpetrated before the figures left Biron, and is attributed to casual sight-seeing visitors there. Let us hope that it was also only of the incidental kind common to all public museums. But there is, as our correspondent notes, in the singling out for desecration of the breast of the dead Christ in these groups an appearance of the Satanic hate some degenerate Frenchmen exhibit for sacred things.—ED. AMERICA.]